

AN
ATTEMPT TO FAMILIARIZE
THE
CATECHISM
OF THE
CHURCH OF ENGLAND.
IN THE
CATECHETICAL FORM,
FOR THE
USE OF TEACHERS IN SCHOOLS AND FAMILIES.

LONDON:

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T O

HER ROYAL HIGHNESS
PRINCESS AMELIA.

MADAM,

YOUR ROYAL HIGHNESS's Patronage of this Little Work, not only does great honour to its Author, but will, I hope, be considered as a proof of your attention to the most important of all sciences, RELIGION, and recommend your example to the rising generation.

When a YOUNG PRINCESS condescends to testify that she makes the rudiments of Christianity her particular study, numbers may be induced to do the same, and by that means become well acquaint-

ed with the excellent CATECHISM which our church furnishes for the purpose; not merely learning it by rote, but particularly weighing and considering every part of it, and, by this means, lay a good foundation for a solid and rational faith.

That the pains which are taken to train you, MADAM, in the way of holiness, may, through the divine blessing, be productive of the happiest effects, both in TIME and ETERNITY, is the fervent prayer of,

MADAM,

Your Royal Highness's

most obliged, most obedient,

and most humble servant,

May 1, 1791.

SARAH TRIMMER.

P R E F A C E.

SURELY, if any branch of Education requires more than ordinary attention, it is that which relates to the knowledge of those truths, and the practice of those duties, upon which the eternal happiness of Christians depends; and yet none is more superficially taught. To use the words of a late learned Prelate*, “The generality of the world are ready to place religion, and the favour of God, in some slight, easy, external performances of their own, or others for them, rather than in those solid and substantial duties which really reform and rectify the inward man, and are able to procure settled habits of piety and virtue, those true, only terms of acceptance which God himself prescribes.

* See a Dissertation on the Nature and Necessity of Catechizing, by the late Bishop of Carlisle, Dr. Law. Published by Mess. Rivingtons, St. Paul's Church-yard, 1783.

“ The most obvious method to recover a right apprehension of these things (continues this pious Author), and what admits improvement, seems to be a *proper manner of Catechizing*. By Catechizing, I mean, not the procuring our own or any other short explanation of Christianity to be said over a few times by *rote*, nor the delivering any stated discourse thereon (though these may be of great use in their turns), but the free, frequent, and familiar exercise of young persons in it, till they thoroughly understand, and can express the meaning of each word and phrase, according to their respective capacities, experience, and degree of improvement; thus leading them on gradually from *sounds* to *sense*, forming their thoughts and fixing their attention to the reason and relation of things, aiding and inuring them to reflect a little on such points as are within their reach, and enabling them at length to give a clear account of all parts of the Christian Dispensation, and become fully acquainted with their duty both to God and Men. This is the *Office of Catechizing*, which, though it may

may appear a low, contemptible one, yet is assuredly an arduous task, and what requires the greatest pains and skill of any part in the whole ministerial function.

“ Sure I am, Catechizing, in its original true sense, implies something more than the bare running over an old form, though that consists of proper Questions and Answers, and contains whatever is needful either to belief or practice ; and, though our own be generally plain, clear, and comprehensive, yet is there still room for several intermediate questions and elucidations, before every point of doctrine be rightly understood and well digested.”

On the opinion of this learned and pious Author, and of others equally respectable, I rest my hope, that the task I have undertaken of endeavouring to *Familiarize the Catechism of the Church of England* will not be deemed superfluous, especially in an age like this, when it is not the custom for children of the higher ranks to be publicly catechized by
5 their

their respective ministers, but they are usually left to receive the rudiments of Christianity in schools; not so much through neglect of their Pastors, as through the fault of their parents, and a false shame or pride in the young people themselves.

I cannot but lament that the practice of going to be catechized in the Church should be among those things which are deemed *vulgar*; but perhaps this prejudice, in time, may be done away, and young Ladies and Gentlemen, having prepared themselves for a public examination in respect to their knowledge of religion, may, through the diligence of their teachers, be inspired with a laudable emulation to set the example of this submission to their spiritual Pastors, which, most undoubtedly, would greatly contribute to help forward the reformation of the world. In the mean time, it is particularly incumbent on the Masters and Governesses of Schools to give their Pupils the fullest instruction in the principles of the Christian religion. I can scarcely expect that my humble labours

labours will be thought worthy of attention by the *former*; but, with confidence of acceptance, I offer them to such of my *own sex* as have the happiness of their pupils sincerely at heart, and hope they will find, that neither their pains, or my own, have been thrown away.

I cannot help adding, that it appears to me an indispensable part of the business of the teacher, who is the parents' substitute, to give some portion of religious instruction every day; and, as it would not be right to load the young mind with too much at once, but rather to follow the direction of the prophet, "*Precept upon precept, and line upon line, here a little and there a little*", it might be effected without breaking in too much on the acquirement of ornamental accomplishments, which is too often made the chief object of education.

The course and method of Catechizing which I shall beg leave to recommend in schools is this:

* Isaiah xxviii. 9, 11.

'To begin with teaching children, a class at a time, the *Church Catechism* perfectly by heart, not from a book, but by making the children repeat the answers after the catechist very distinctly, observing the proper pauses.

When they have learnt the Catechism so perfectly as to be able to answer any of the questions, however transposed, they may be called upon to exert a little reflection upon the different parts of it, by asking them the questions contained in a very useful tract, called *The Church Catechism broke into short Questions*, published by the Society for Promoting Christian Knowledge, and sold by Messrs. Rivingtons, St. Paul's Church-yard. This tract was *originally* printed *without* answers to the questions; in its *altered* state, *with* answers, it may be preferred as a teacher's assistant, though I fear, if it is put into the hands of the scholars in that form, they will certainly learn the answers by *rote*.

After the *Church Catechism broke into short Questions*, I with the counterpart of this present work,
which

which is published, for the use of the Catechumens, *without the Questions*, to be put into their hands, but I by no means recommend its being *learnt by heart*; it will be better, I think, to let the pupils read to their instructors, or study by themselves, as may be judged most proper, a small portion of them every morning, that they may be prepared to answer the questions at the times of examination; and, on these occasions, I would advise the teacher to take a whole *class* together, and read the comment to them, stopping very frequently to ask the corresponding questions, that the attention of the pupils may not be wearied, and, if one child cannot readily answer, to ask another; and so on.

When the young people can answer readily to the questions in this book, I could wish them to be made thoroughly acquainted with the Offices for the Public Baptism of Infants, and for Confirmation, and also with the Liturgy; for which purposes I offer my humble assistance in two works which I have published with this, called, *An Explanation*

*planation of the Office for Public Baptism of Infants,
and A Companion for the Book of Common Prayer.*

As the method of Catechizing here proposed, though not entirely *new*, is out of the common way, and the specimens offered by me are, I fear, very defective, I shall readily and thankfully receive any hints, for the improvement of my plan, from persons who agree with me in wishing to train those who have been baptized into the Church of England according to its genuine Doctrines.

A
C A T E C H I S M

ON THE
FALL OF MAN
AND THE
DIVINE PLAN OF REDEMPTION.

B

A CATECHISM, &c.

A *Catechism* is an Instruction by way of Question and Answer.

The person who asks the question is called the *Catechist*; those who answer are called *Catechumens*.

The *Church Catechism* is an instruction in the principles of the Christian religion, made for children belonging to the *Church of England*. Young Christians should take a great deal of pains to learn the words of the Catechism, and afterwards to understand it.

The Church Catechism is divided into five parts.

1. An account of the *Christian Covenant*.
2. The *Creed*, or articles of belief.
3. The *Commandments*.
4. The *Lord's Prayer*.
5. The *Sacraments*.

1. A *Covenant* is an agreement between two or more parties. The *Christian Covenant* is an agreement between GOD and *Mankind*, through JESUS CHRIST.

2. The

EXPLANATORY QUESTIONS.

WHAT is a *Catechism*?

What is the person called who asks the questions?

What are those called who answer the questions?

Which am I, the *Catechist*, or a *Catechumen*?

Which are you?

What is the *Church Catechism*?

For whose use was it made?

What should young Christians take pains to do?

What should they try to do afterwards?

Into how many parts is the *Church Catechism* divided?

Which is the first?

Which is the second?

Which is the third?

Which is the fourth?

Which is the fifth?

What is a *Covenant*?

What is the *Christian Covenant*?

2. The *Creed*, or articles of the Christian Faith, are those things which Christians are required to believe. They relate to GOD and CHRIST, and the *salvation of mankind*.

3. The *Commandments* are those which were spoken by the LORD GOD himself on Mount Sinai, and given to *Moses* on two tables of stone written by the finger of GOD.

4. The *Lord's Prayer* is that which our LORD JESUS CHRIST taught his disciples.

5. The *Sacraments* are *Baptism* and the *Lord's Supper*. By the *first*, mankind now enter into covenant with God; by the *second*, those who are in covenant with God express their Faith in Christ their Saviour, commemorate or keep up the remembrance of his death, and communicate with GOD the FATHER, the SON, and the HOLY GHOST, and with each other.

Before I begin explaining the different parts of the Church Catechism, it will be proper to acquaint you with a few particulars respecting *Mankind* or *Human Beings*, as you are yourself a human creature, of the race of Mankind.

Human Beings, or *Mankind*, differ from all other creatures in this world by having *Souls* as well as *Bodies*.

What is the *Creed*, or articles of the Christian Faith ?

To whom and what do they relate ?

What are the *Commandments* ?

What is the *Lord's Prayer* ?

What are the *Sacraments* ?

What do mankind do by means of *Baptism* ?

In whom do those who are in covenant with God express their Faith by means of the *Lord's Supper* ?

What do they commemorate ?

With whom do they communicate ?

What did I say I would acquaint you with before I begin explaining the different parts of the Church Catechism ?

What are *you* ?

In what particular do *Human Beings* differ from all other creatures in this world ?

Your Body is that part of you which is *visible*, or *to be seen*; and which acts, and drinks, and walks, and talks.

Your Soul is that part of you which is *invisible*, or *not to be seen*, and which *thinks*.

The *Body* is of an *earthly* nature.

The *Soul* is of a *spiritual* nature.

The *Soul* is by far the better part, as it can live without the Body; but the Body cannot live without the Soul.

It is the Soul that directs every thing the Body does, for the Body cannot think.

The Body requires *viſuals* and *drink* to nourish it.

The Soul does not *eat* and *drink*; but it requires
ſpiritual

Have you a *Body* and a *Soul*?

Which part of you is your *Body*?

What do you mean by the word *visible*?

What part of you is your *Soul*? What do you mean by the word *invisible*? What does the *Soul* do?

Of what *nature* is the *human Body*?

Of what *nature* is the *human Soul*?

Which is the *best part* of human nature?

Why is the *Soul* better than the *Body*?

Cannot the *Body* live without the *Soul*?

Does the *Soul* direct the *Body*, or the *Body* the *Soul*?

Does the *Body* *think* and choose what the *Soul* shall do? Does the *Soul* *think* and choose what the *Body* shall do? Why does not the *Body* direct the *Soul*?

What does the *Body* require to nourish it?

Does the *Soul* *eat* and *drink*? Does it require

spiritual food, or things suited to its nature to keep it alive.

The Body finds rest in *sleep*; the rest of the Soul is *the peace of God*.

In the beginning of the world God created *two* Human Creatures only, and to distinguish them from *other kinds* of creatures which he had created, he called them MAN.

The *first* of these two Human Creatures which God made he called *The Man*, because there was no other of his kind; GOD formed him of the dust of the earth, and breathed into him the breath of life, and *Man became a living Soul*.

The *second* Human Creature GOD made of one of the ribs of *the Man*, taken out while he slept; and *the Man* said she should be called *Woman*, because she was taken out of Man.

The proper name of *the first Man* was *Adam*, and the proper name of the first Woman was *Eve*.

Before Man was created GOD had appointed *everlasting Life and Happiness in Heaven* to be the reward of *Righteousness*, and *Death* to be the punishment of *Sin*.

The Righteousness of *Mankind* was ordained to consist in *Faith and Obedience*.

Faith

any food? What kind? What is meant by *spiritual food*?

How does the Body find *rest*?

What is the rest of the *Soul*?

How many human creatures did God make in the beginning of the world?

What were they called to distinguish them from *other kinds* of creatures?

What was the *first* of these two human creatures called? Why was he called THE MAN? Of what did GOD form him? What did GOD do to man when he had formed his body of the dust? What did man *become* after GOD had breathed into him the breath of life?

Of what did GOD make the *Second* human creature? When was the rib taken? What did *the Man* say this human creature should be called? Why was she to be called *Woman*?

What was the *proper name* of the *first Man*?

What was the *proper name* of the *first Woman*?

What did God, before the world was, appoint to be *the reward of righteousness*?

What did he appoint to be the *punishment of sin*?

In what was the righteousness of *mankind* ordained to consist?

Faith is a belief in what God promises and threatens, and reveals or makes known. *Obedience* is doing willingly what God commands, and keeping from doing what God forbids out of regard to him, as the Creator and Governor of the World.

Sin is *unrighteousness*; it is disbelieving or doubting the truth of what God promises, threatens, and reveals; doing what he forbids; leaving undone what he commands, and slighting his gifts and favours.

Death in respect to the *Body* signifies its being separated from the *Soul*, in consequence of which the *Body* is deprived of sense and motion, and moulders to dust. Death in respect to the *Soul* signifies its being separated from God, driven from heaven, and condemned to misery. The *Soul* cannot die after the same manner as the *Body*, because it is an *immortal spirit*.

God endued the Souls of Mankind with *reason* and *understanding*, by means of which they are capable of Faith; and he left their *Will* free, that they might practise obedience.

God

What is *faith*?

What is *obedience*?

What is *sin*? Can it be righteous, or doing right, to *disbelieve* or to *doubt the truth* of what God *promises, threatens, and reveals*? Can it be righteous to *do* what he *forbids*, or *leave undone* what he *commands*? Can it be righteous to *slight* his *gifts* and *favours*?

What is the death of the *body*? What happens to the body when the soul is separated from it? What is the death of the *soul*? Cannot the body live without the soul? Can the soul live without the body? Can the soul die like the body? Why not? Which do you think is worst, for the body to lose all sense and motion, and moulder to dust, or for the soul to be separated from God, driven from heaven, and condemned to misery? Which should we be most careful of then, our *souls* or our *bodies*?

With what did God *endue* the souls of mankind? What were they capable of by means of their *reason* and *understanding*? What did God do that they might *practise obedience*? Then he did not *force* them to obey him whether they chose to do so or not?

GOD made human nature *very good*; the Man and Woman had bodies and souls perfect in their kind, without any blemish whatever; but *Righteousness* comes by *faith* and *obedience*. And, that the *first pair* might have Righteousness, GOD made a *Covenant* with them, and gave them a *Command*.

GOD placed them in an *earthly Paradise*, the *Garden of Eden*; and by his COVENANT he gave them every *tree* that was *pleasant to the sight and good for food*, meaning whatever was fit to give them delight, or to afford them sustenance. And, to keep their *bodies* from *disorders* and *death*, he gave them leave to eat freely of the *Tree of Life* which he caused to grow, on purpose for righteous Man, in the midst of the Garden of Eden; by this means GOD revealed to the first pair that *Life* and *Happiness* are the *reward* of *Faith* and *Obedience*.

GOD'S COMMAND was, that they should *not eat* of the *Tree of the Knowledge of good and evil*, which grew also in Eden. And, to make them afraid of disobeying this command, GOD told them, that if they ate of the *Tree of Knowledge* they should surely die; by this means GOD revealed to them that *Death* was the *punishment of Sin*.

Did GOD make human creatures *good*? How were they good? Do we not call those things *good* which are *free from faults*, and perfect of their kind? Do you think GOD would make any thing *otherwise* than *good*? Did GOD make the first pair *righteous* as well as *good*? How does righteousness come? What did GOD do that the first pair might have righteousness?

Where did GOD place the first pair? What was this *Paradise*? What did GOD give Adam and Eve by his covenant? What is meant by things *pleasant to the sight and good for food*? What did GOD give them leave to *do* in order to keep their bodies from diseases and death? Was the *Tree of Life* a *common* Tree? Where did it grow? For *whom* was it provided? What did GOD reveal to the first pair by this covenant? Do you think they could have found that out of themselves?

What was GOD's *COMMAND* to the first pair? What did he *threaten*, to make them afraid of *disobeying* it? What did GOD *reveal* by this command and threatening? Could they have found this out of themselves?

Without

Without a *Covenant* mankind could not have known that they should remain in Paradise; they could not have been certain that the good things they possessed would be continued to them; they could not have known that they should be preserved from dying.

If God had neither *promised*, *threatened*, or *revealed* any thing, there could have been no *Faith*, there would have been nothing for mankind to *believe*, they could only have *guessed*. If there had been no *Command*, they could not have practised *Obedience*, they could only have done what *they thought right*; but this would not have entitled them to the *reward* which God had provided only for *righteousness*.

The *Command* which God gave was a very easy one, such as even a good *child* might have been expected to keep; and he required nothing but what was good and proper for mankind.

As

Without a *covenant* could Adam and Eve have been *sure* that they should *remain* in paradise? Could they have been *certain* that the good things they possessed would be *continued* to them? Could they even have known what was *good* for them to eat?

Suppose God had neither *promised*, *threatened*, or *revealed* any thing, could there have been *Faith*? Why not? What would have been the most mankind could have done? Would not such a state of uncertainty have been very uncomfortable to be in? Suppose God had given no *Command*, could mankind have practised *Obedience*? What would have been the most they could have done? Without a guide might they not have thought some things *right* which were on many accounts *wrong*? Supposing they had always kept from doing *wrong*, if God had continued to give them what was necessary to make their lives comfortable, would not this have been as great a reward as they could have expected? Could they have claimed the reward which God had provided for *righteousness* only?

Was not the command which God gave a very *easy* one? If an earthly parent, a father or mother, were to command a *little child* to keep from eating of the fruit of a particular tree, might they not expect to be *obeyed*? Has not the great CREATOR of all things a right to command his *creatures* to

As the Lord God appeared, and conversed with the first pair in Paradise, we may be sure he would have *taught* them whatever was *good* for them to *know* and to *do*; and as for *Evil*, it would have been happy for them if they had never known it, so that they had no occasion to eat of the *Tree of the Knowledge of good and evil*.

He placed *good* and *evil* before them only that they might by *choosing good* become *righteous*, and gain the reward he had prepared for righteousness: without this *choice* they might have continued *good*, as God made them so; but they could not have been *righteous* without *faith* and *obedience*.

Angels were created before mankind, and among them was one Angel, now called the *Devil*, who, with many others that joined with him, not keeping the *righteousness* required of Angels, were cast out of heaven, and separated from God, to be for ever miserable.

The *Devil* resolved to be the *Enemy of Mankind*,

to do what he sees proper? Did God require any thing of the first pair that was not for their good? Was there any *hardship* in being debarred from the fruit of *one tree*, when they had such abundance of good things bestowed upon them?

As the LORD GOD *appeared* and *conversed* with the first pair in Paradise, what may we be sure he would have *taught* them? What would it have been happy for them never to have known? Had they any occasion then to eat of the *Tree of the Knowledge of Good and Evil*?

Why did God place *Good* and *Evil* before them? If they had become *righteous* what would they have *gained*? What might they have continued if they had had no *choice* of *good* and *evil*? Who made them *good*? How were they to become *righteous*?

Who did I say were created before Mankind?

Have all the Angels kept the righteousness required of them? How were the *Devil* and his Angels punished for departing from righteousness?

What did the *Devil* resolve to do when he found

kind, and *his Angels*, or the Spirits, who for joining with him were cast out of heaven, resolved to join with him in his enmity to the human race.

In order to bring Mankind to commit Sin and lose heaven, the Devil entered into a *Serpent*, and said to the Woman, *Hath God said, ye shall not eat of every Tree in the Garden? The Woman said unto the Serpent, We may eat of the fruit of the Trees of the Garden, but of the fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the Serpent said unto the Woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.*

In answer to this the Woman should have said, Our Creator has told us we shall die if we eat of it, and it is our duty to believe him; he has *commanded* us not even to *touch* it, and it is our duty to *obey* him; God has made us *Human Beings*, and we should be contented in that state wherein he has placed us; GOD is very good and gracious to us, we ought not to envy him, nor wish to be equal to our LORD and GOVERNOR; nay it is *impossible* we should be so. GOD teaches us what is *good*, and we ought not to wish to know what is *evil*. I shall therefore keep the command of GOD, and not even *touch* the Tree. DEATH, I dare say, is a dreadful thing,

ound there was a new race of creatures created?
Did he get any to join with him in his enmity to
Mankind?

What did the *Devil* do in order to bring Man-
kind to *commit Sin*?

What did the Serpent say to the Woman?

What did the Woman say to the Sepent?

What reply did the Serpent make?

Should the Woman have believed any one who said
contrary to that which God had said? Ought she
to have believed that she *should not die* for eating
the forbidden Fruit when God had told her she
should? What was it her duty to *believe*? Should
she have suffered herself to be persuaded to eat of
the Fruit when God had commanded her not to
do it? What was it her duty to do? Should she
have entertained a wish to be any other kind of
creature than God designed her to be? What had
God made her? Should she not have been con-
tented in that state in which God had placed her?
Was it not a great advantage to be a *human crea-*
ture

thing, and I will not run the hazard of bringing it upon myself.

Instead of making use of the understanding which God had given her, and *reasoning* in this manner, as she certainly was capable of doing, we read, that the *Woman saw that the Tree was good for food and pleasant to the eyes, and a Tree to be desired to make one wise*; that is to say, the representation which the Serpent had made of its virtues excited in her mind a desire to eat of it, that she might be wise like God, which she supposed would be the consequence of *knowing good and evil*. As soon as she felt this desire she should have *checked* it with the thought that it was her duty to bring all her desires into obedience to God's will, and to obey his command; 'or if she found the temptation too strong,

are rather than a *brute*? Was it not a great privilege to have a *rational soul*? Was it not a noble distinction to have the *gift of speech*? Was it not a great happiness to see her Maker? Was it not a prodigious honour to be allowed to converse with him? Ought she to have *envied* GOD for his wisdom? Should she have wished to be *equal* in any respect to the LORD and GOVERNOR of all things? What did God teach mankind? What ought they not to have *wished* to know? As GOD threatened *death* as a *punishment*, had not the Woman reason to think it must be a dreadful thing? Should she have taken the chance of bringing it upon herself?

As the Woman had *understanding*, was she not capable of *reasoning* in this manner?

Ought she not to have made use of her understanding?

Did she do so?

After the Serpent had told her that on eating the fruit of that Tree the eyes of her and her husband would be opened, and they would be as Gods, knowing good and evil, what *desire* had she in her mind?

Why did she want to eat of the Tree?

What ought she to have done as soon as she felt this desire?

Suppose

strong, she should have fled from the tempter, and prayed to God to help her, who certainly would have done so.

But, instead of doing this, *she took of the fruit and did eat, and gave also to her husband with her, and he did eat*; from whence we may judge that the *Man* had the like desire with the *Woman* of *knowing good and evil, and becoming like God*.

If Mankind had never had any temptation to disobey the command of God and commit sin, they could not have testified or shewed their *Faith* and *Obedience*. If they had kept stedfast to their *belief* of what God had told them concerning the *Tree of Knowledge*, when tempted to doubt the truth of his threatening, they would have shewn their *Faith*; and if they had kept from eating the fruit when the Devil persuaded them to eat it, they would have shewn their *Obedience*; and God would have regarded them as *Righteous*.

By eating of the forbidden Tree Mankind committed sin, and, so far from *becoming like Gods*, they *lost the goodness of their own nature*. They gained a *knowledge of good and evil*: it is true they

Suppose she had found the temptation too strong for her, what should she have done?

Is there not all the reason in the world to think God would have helped her?

What did she do?

Did *Adam* make use of his understanding?

Did *he* resolve to obey his Maker?

What did he do?

What may we judge from his eating of the forbidden fruit? What was this desire?

If Mankind had never had any *temptation* to disobey the command of God and commit sin, could they have testified their *Faith* and *Obedience*?

If they had kept stedfast in their *belief* of God's threatening concerning the *Tree of Knowledge*, what would they have shewn?

If they had kept from eating the Fruit when tempted to eat it, what would they have shewn?

If they had shewn both *Faith* and *Obedience*, in what light would *God* have regarded them?

What did *Adam* and *Eve* commit by eating the forbidden fruit? Did they become like *Gods* as they expected? Did they *improve their nature*? What did they lose? Then they made their na-

they knew and severely felt the difference between them; for when they knew only *good* they were *happy*, now they knew the evils of *fear*, and *shame*, and *sorrow*, they were *wretched*; and they had still more evil to dread, for God said that because Adam had eaten of the Tree of which he commanded him not to eat, he *should return unto the dust from whence he was taken*, or, in other words, *die*; and this sentence passed upon *Eve* also, as she was a partner in the transgression. The first covenant which God made with *Mankind* was now at an end; and they were driven from Paradise, debarred from the *Tree of life*, and they became subject to die from that very day.

sure worse, instead of better, did they not? Did they gain a *knowledge* of good and evil? Were they made sensible of the difference between them? Did they know either of them before they eat of the forbidden fruit? How were they when they knew only good? Could they be otherwise than happy in a Paradise where they had every thing good for food and pleasant to the sight; where they could eat of the *Tree of Life*, and be free from sickness and the fear of death; and where they could see and converse with their *Maker*? What kinds of evil did they learn to know by eating of the forbidden tree? Could they do otherwise than be afraid to see the Lord when they knew they had offended him? Could they help being ashamed when they thought of their wickedness and the helpless condition they had reduced themselves to? Could they help feeling sorrow, when they considered the blessings they had forfeited? If they felt fear, shame, and sorrow, were they not truly wretched? Had they not reason to repent giving way to the desire of knowing evil? What farther evil did God say should come upon Man for breaking his command? What was meant by Man's returning to the dust? Was not the *fear of Death* a dreadful evil? Was Eve subject to the same sentence? What was now at an end? Were the first Pair suffered to remain in Paradise after they

C

became

If God had not condemned Adam and Eve to suffer death for sin, he would have appointed good laws to no purpose; so it was *right* and *just* that the first Pair should *die* for breaking God's commandment.

It was very evident, from the transgression of the first Pair, that no human creature would ever by *perfect faith* and *obedience* become *righteous*. On the contrary, let them have what laws they would, they were likely to be tempted to break them; for the first Pair were more perfect than any could be that should proceed from them, and they broke the *easiest law* that could be made.

God not only sentenced Adam and Eve to die, but he suffered the sentence of death to remain upon mankind, in consequence of which all the race of Adam and Eve, all the men and women that have been, or shall come into the world, have gone, and must go out of it by death.

It

became *sinners*? What were they *debarred* from? To what did they become subject from the day sentence was passed upon them?

Would God have made any Laws that were not good? If he made good Laws, could he be expected to set them aside for Man's sake? If God had appointed Death as the punishment of the sin of mankind, was it not right that the first Pair should die for sin?

What is evident from the transgression of the first Pair? Could there possibly be an *easier* law than to keep from eating of the fruit of one particular tree, when every thing was furnished for them by the goodness of God that was necessary either for sustenance, health, convenience, or delight? Were not the first Pair, before they committed sin, and while they were taught by the LORD GOD, more *perfect* than any of their kind could be after human nature was defiled by sin? If *they* broke the law of God, could it be thought any other human creature would afterwards keep that or any other Divine Law?

Did God suffer the sentence of Death to fall upon any besides Adam and Eve?

What consequence arose from God's extending the sentence of death to all the human race?

It was not the will of God that any should suffer *everlasting death* excepting for *their own fault*; he made the *first Covenant*, and gave the *first Law*, to shew that man *would not attain to righteousness by his own works*; but, knowing that the whole race of mankind would be *sinners*, he resolved in his infinite mercy to make a *New Covenant*, in which *repentance and faith in a Saviour* should be accepted instead of *perfect obedience*.

GOD saw fit to *require satisfaction* to be made for the sins of mankind, that he might not *encourage Sin* by passing over transgression as if it had never been committed; and, as the transgression was committed in *human nature*, GOD saw proper that this satisfaction should be made, in *the same nature*, by a *second Adam*, who should be perfectly righteous himself, and lay down his life *willingly* to purchase back what the first Adam had forfeited, namely, the life of all mankind; and for his *reward* he was to raise from the dead those whom he had redeemed, namely, all mankind; and introduce to heaven such of them as he saw fit to partake of his kingdom. The *individual or person* of the human race whom God had fore-ordained to be the *second Adam* was JESUS CHRIST.

Did God sentence mankind to *everlasting death* for the transgression of the *first man*?

Who did he ordain should suffer everlasting death?

For what purpose may we suppose God gave the *first law*?

What did God know the whole race of mankind would be? What did he resolve in his infinite mercy to do? What was to be accepted under this *Covenant* instead of perfect *obedience*.

What did God see fit to require? For what reason may we suppose he saw fit to require *satisfaction* for the sins of mankind? If God had pardoned sin without any satisfaction being made to his justice, would it not have been an encouragement of sin? In what *nature* was the transgression committed? In what *nature* did God require satisfaction to be made? By whom was it to be made? What was this Adam to be in himself? What was he to do in order to purchase back what the *first Adam* had forfeited and lost? What did the *first Adam* forfeit and lose? What was to be the reward of the *second Adam*? What was he to do for all whom he had redeemed? Whom was he to redeem? Was he to introduce them *all* to heaven? Who was he to introduce there? Did God ordain any *individual* of the human race to be the second Adam? Who did he ordain to be the Saviour of mankind?

As no *mere man* would be able by his own *natural powers* to redeem even his own *soul*, and much less the souls of a *whole race of sinners*, it was ordained, that the *eternal SON of GOD*, he who appeared to Adam and Eve in Paradise as the *LORD GOD*, should take *human nature* upon him, by uniting to himself, in a manner beyond our comprehension, the *second Adam*, and by this means become the *Saviour* of those whom he, in the power of the Almighty *FATHER*, created.

This gracious plan of *Redemption* was intimated, though obscurely, to the *first Pair*, before they were sentenced to return to the dust from whence they were taken; for GOD said to the Serpent, *that the seed of the woman should bruise his head*; which implied, that a *SAVIOUR* who would be born of a woman, should destroy the works of the Serpent. This we may conclude was all that was requisite for the first Pair to know and believe concerning the Saviour and Redeemer in order to be saved: if they had doubted this, their *repentance* and future good behaviour would have availed them nothing.

As one generation of mankind arose after another, more and more particulars were revealed concerning

Could any *mere man*, one of the race of *Adam*, by his own *natural powers*, live so righteous a life as to redeem his own *soul*?

Supposing he could even have done this, could he have had righteousness enough to pay for the sins of *the whole world*? As no mere man could redeem the lost race of mankind, what was mercifully ordained of God? Who was the eternal Son of God? What did the LORD GOD become by thus uniting himself to human nature in the person of CHRIST?

Was this gracious plan of redemption intimated to the *first pair*?

What did the LORD GOD say to the Serpent before he sentenced man to return to the dust from whence he was taken?

What did this expression imply?

If they had doubted that the Seed of the Woman would bruise the Serpent's head, do you think they would have been saved?

Were any other particulars concerning the promised Saviour revealed from time to time?

cerning the promised *Saviour*, and at length it was plainly made known, by the ancient prophets and John the Baptist, who spake and wrote the very words of GOD, that the *Saviour* would have a *Divine* and *human nature*, would perform wonderful works to prove himself to be GOD as well as MAN, and that in human nature, as the *second Adam*, he would live a life of righteousness, and die for the sins of mankind.

At the very time when those who best understood the ancient prophecies expected the *Messiah*, or *Saviour*, to appear, and immediately after John the Baptist gave notice that he was at hand, our LORD JESUS CHRIST came as a *preacher of righteousness* and a SAVIOUR.

He proved himself to be the MESSIAH the SON of GOD, by fulfilling all the prophecies concerning him, and doing such things as mere MAN could not do.

He proved himself to be the *second Adam*, for he lived a life of perfect righteousness, and then laid down his life willingly for mankind, and sealed or established the *New Covenant* with his blood; and after three days he rose from the dead, and ascended into heaven in our nature.

For

By whom were these particulars made known?

What did these prophets speak?

What *natures* did they signify the Saviour would have?

What did they say he would do to prove that he had a *Divine nature*, or that he was *God* as well as *man*?

What did they signify that his *human nature* would do?

When did our Lord JESUS CHRIST come into the world? Was it not very remarkable, that he should come just at the time when the *Messiah* was expected, and when John the Baptist gave notice of his approach? In what character did CHRIST come?

Did he prove himself to be the *Messiah*? How did he prove himself to be the *Messiah*? Did he prove himself to be the *Son of God*? How did he prove it?

How did he shew that he was the *second Adam*? What did CHRIST seal with his blood? Did he continue in death? What did he do after he arose from the dead? What *nature* did CHRIST ascend in? Then human nature has found admittance into heaven?

For the sake of the Saviour's *merits*, all who keep to the terms of the New Covenant will be reckoned righteous, and as such will be saved from the *death of the soul*, and received into heaven after they have suffered, the consequence of Adam's transgression, the *death of the body*; which death will prove a *blessing* to such of Adam's posterity as comply with the terms of the *New Covenant*.

Such persons are in a better condition than the *first Pair* were at the *creation* in respect to their *spiritual* concerns, because the terms of the *New Covenant* are easier than those of the *first Covenant*, and they have the promise of God's Holy Spirit to assist them in keeping these terms.

The *New Covenant* is now called the *Christian Covenant*, and is explained in the Church Catechism.

What will such as keep the terms of the *New Covenant* be reckoned?

What will they be saved from?

Where will they be received?

What must they suffer first?

What was the *consequence* of Adam's transgression—What did he bring upon mankind?

Will the death of the body prove a *blessing* to any of his posterity, that is, to any of the human race? Was the condition of the first pair, when left to work out their own righteousness by *perfect obedience*, as good as the condition of those whose *repentance* will be accepted, and their sins *pardoned* for CHRIST's sake; and who will be *assisted* in doing their duty, and *cleansed* from the defilement of sin by GOD's Holy Spirit?

Where is the *Christian Covenant* explained?

THE
CHURCH CATECHISM

PART I

AN ATTEMPT TO FAMILIARIZE

children to the

THE
CATECHISM

CATECHISM

OF THE

Remember, this is your Christian name, to
CHURCH OF ENGLAND
made a Christian. You have another name, which
is called a surname, that is a name over and above
your Christian name. By your Christian name
you are distinguished from the rest of your parents'
children; by your surname it is known that you all
belong to the same family; there are many Chris-
tians of other families, who have the same Christian
names as you have.

* Pay out this question to each Catechumen.

CATECHISM

T H E
CHURCH CATECHISM.

P A R T I.

To what does the first part of the Church Catechism relate ?

CATECHISM.

Q. WHAT is your name*?—

A. Mary, John, &c.

EXPLANATION.

Remember this is your *Christian name*, so called because it was given you when you were made a Christian. You have another name, which is called a *surname*, that is a name over and above your Christian name. By your *Christian name* you are distinguished from the rest of your parents' children; by your *surname* it is known that you all belong to the same family : there are many Christians, of other families, who have the same Christian name as you have.

* Repeat this question to each Catechumen.

CATECHISM.

THE
CHURCH CATECHISM.

PART I.

The Christian Covenant.

EXPLANATORY QUESTIONS.

—What name have you that your brothers and sisters have not?

What sort of a name is this? Why is it called a *Christian name*? Have you any name besides? What name is that? Why is it called a *surname*? Who does your *Christian* name distinguish you from? What are you and your brothers and sisters known to be by your all having the same *surname*?

Are there any other Christians who have the same *Christian* name as you?

EXPLANATORY

CATECHISM.

Q. Who gave you this name? —

A. My *godfathers* and *godmothers* in my *Baptism*, wherein I was made a *member of Christ*, the *child of God*, and an *inheritor of the kingdom of heaven*?

EXPLANATION.

When you were born you were only a *human creature*, one of the race of the *first Adam*, subject to *death* through his transgression. You had no title to everlasting life; but your parents wished to have you taken into the *Christian Covenant*; for which purpose they had you *baptized* or *christened*.

By your *godfathers* and *godmothers* are meant persons who attended at your *Baptism*, or *Christening*, to see you made a *Christian*, and who gave you a *name* as such. Your having a *Christian name* is a *sign* that you have been made a *Christian*.

By a *Christian* is meant, a *disciple* or *follower* of *JESUS CHRIST*, one who is engaged to own him as a *Saviour*, and obey him as a *Master*.

EXPLANATORY QUESTIONS.

—I mean your *Christian* name?

By whom was your name given you? When was your name given you? What were you made at your *Baptism*? Whose *member* were you made? Whose *child* were you made? Of what were you made an *inheritor*?

Were you not *born* a *Christian*? What were you born? To what were you subject through *Adam's transgression*? Had you any title to *everlasting life and happiness*? What did your parents wish for? What did they do that you might become a *Christian*?

Who are meant by your *godfathers* and *godmothers*?

Did these persons give you a *Christian* name?

What is your having a *Christian* name a sign of?

What is meant by a *Christian*?

What is a *disciple* or *follower* of *CHRIST* engaged to do?

What

In your Baptism you were made a *member of Christ, the child of God, and an inheritor of the kingdom of heaven.*

To be a *member of Christ* signifies to be one of that body of people which is called the *Church of CHRIST*, because our LORD and SAVIOUR JESUS CHRIST is the head of it.

You may form an idea of a *body of people* from a *school of children*; there are a great many children, but all together they make but *one school*, one *body of scholars*. So there are vast numbers of Christians, but all together they make but one *body*, or, as it is called, *one Church*. Every scholar is a *member* of the school they belong to. By a *member* may be understood one of those that make the school or body of scholars, as the members, that is to say, the *hands, feet, &c.* make parts of the *human body*.

At the *head* of the school is a *master* or *mistress*; at the *head* of the *Church* is CHRIST.

The master or mistress directs what the scholars shall learn, and either instruct them themselves in what they ought to know and do, or see that their teachers do it. CHRIST has provided for the *instruction of his Church*; he taught his *first disciples*, and commanded them to write and preach his doctrine; and, from the time he was upon earth, there have always been teachers; and when these
teachers

What were you made at your Baptism?

What is meant by a *member of Christ*?

Why is this body of people called the *Church* CHRIST?

How may you form an idea of a body of people?

Are there not a great many *children in a school*?

What do they make all together?

What do all Christians make together?

What is every *scholar* in a *school*?

What is every *Christian*?

What is meant by a *member of a school*?

Have you any members in your *body, hands, and feet, &c.*? What do these make all together?

Does not your *head*, by the thinking power which appears to reside in it, *govern* and *direct* the whole *body*?

Has a *school* any *head*?

Has the *Church* any *head*?

What does the *master* or *mistress* direct?

Do they ever employ *others* to teach in their *school*?

Has CHRIST provided for the instruction of his *Church*?

To whom did he first teach his doctrine?

What did he command his *disciples* to do?

Have there always been teachers in the *Christian Church*?

What

teachers do their duty, he guides and directs them secretly by the HOLY SPIRIT. He also by the same Spirit opens the minds of those who wish to learn his religion, that they may understand his doctrine.

All scholars should obey their master or mistress, and strive to learn what they teach.

All Christians should obey Christ, and endeavour to learn his doctrine.

To be the *child of God* signifies to be *adopted* or taken into God's family as dear children, without any natural right, for CHRIST's sake; to be allowed to call God *Father*, and to look to him for all things needful here, and an inheritance in heaven hereafter.

If a poor *beggar*, destitute even of the necessities of life, and in danger of perishing, were to be adopted or taken by a great earthly king to be as his son, with a promise of having a kingdom for himself if he would mind the instructions which would be given him, and behave as became a king's son, he surely would think himself highly honoured; yet this adoption will appear like nothing when compared to that of the ALMIGHTY himself.

To

What does CHRIST do when these teachers do
their duty?

What does he do for those who wish and strive
to learn his doctrine?

What should all the Scholars of a School do?

What should all Christians do? Is it not a great
honour to be a Disciple or Scholar of the Son of
God?

What is it to be the *child of God*? What are
those who are *adopted* allowed to call God? Is it
not a prodigious honour to be allowed to call the
great Creator of heaven and earth FATHER? What
are GOD's Children allowed to look up to him
for? Is it not a great happiness to have an AL-
MIGHTY FATHER, who is able and willing to
supply the wants of all his children? What has
God provided for his children in another world?

Suppose a *king* should see a poor *beggar* just
ready to perish, and should say to him, You are in
a most *wretched condition*; your own father has left
you *heir* to nothing but *misery*, but I will take
compassion upon you; I will *adopt* you for my son,
and you may depend upon my taking care of you
as such; nay, I will do more, I will, after a time,
give you a *kingdom* for yourself, if you will be
dutiful to me as a son ought to be; would not
the

To be an *inheritor of the kingdom of heaven* signifies to have a right and title to a place in the kingdom of heaven as a child of God.

Heaven in Scripture is compared to a beautiful city built with gold and precious stones, in which the glory of God continually shines forth; rivers of pleasure continually flow; the Tree of Life flourishes in perpetual verdure; and where sorrow, pain, and death, never enter, but all tears are wiped from all eyes.

The inhabitants of heaven are described as shining forth in celestial beauty brighter than the sun, clothed in white garments clear as the light, with golden crowns upon their heads and palms in their hands. They are said to be allowed to approach the throne of God, to rejoice in his presence,

the heart of the *beggar* rejoice at such an offer? Have not those infinitely more cause to rejoice who are adopted as the children of God?

What is meant by being an inheritor of the kingdom of heaven?

What is heaven compared to in Scripture? Do you think there is such a beautiful city on earth? What gives light to earthly cities by day? What gives light by night? Which must be most glorious, think you, the light of the sun and moon, or the glory of God? What is said to flow continually in heaven? Does earth afford any kind of pleasure that continually flows? Are not all the pleasures of this life short and transient? What is said to flourish in perpetual verdure in heaven? Is there a tree of life to be found on earth? What is said never to enter heaven? Is this the case upon earth? Does not this description make you wish to have an inheritance there? Would you exchange this inheritance for any thing this world affords?

How are the inhabitants of heaven described?

Should not you like to see those glorious creatures?

Should not you like to be one of their number, to bow down before the throne of God, and, with a heart overflowing with love, gratitude, and joy,

to

sence, and to sing forth his praises, playing on their golden harps.

This is but a faint shadow of heavenly bliss, for human language cannot describe divine things; but it serves to shew, that to be an inheritor of the kingdom of heaven is a very desirable privilege.

Set a due value then upon all your privileges as a Christian, and remember, that as such you are heir to an eternal inheritance, of which the most exalted description in human language can give but a very faint idea: no one can rob you of it; your Saviour has taken possession of it for you, and will conduct you to it when you rise from the dead, if you do not forfeit it by wickedness; but if you wish for the inheritance of a child of God, you must live like one upon earth.

If you desire to continue what you were made at your Baptism, you must do what God requires of those who were baptized, for *Baptism* is the *Christian Covenant*. By a Covenant is meant an agreement between two or more parties, by which each party bind themselves to do certain things, and if either of them fail to do what they agree to do the Covenant becomes void, and the other party is freed from what he agrees to do.

to sing his praises with all the company of heaven?

Do not you think it is a very great privilege to be an inheritor of the kingdom of heaven?

Should you not set a high value on such an inheritance?

Should you prefer the things of this life to heavenly things?

Who can rob you of your heavenly inheritance?

Cannot you forfeit it by any means?

How must you live if you wish for the inheritance of a child of God?

If you wish to continue what you were made at your *baptism*, what must you do? What is *baptism* then? What is a covenant? If one party should fail to do what they agreed to, is the other party bound to fulfil his part? Suppose then any person who has been baptized will not keep to the conditions of the Christian covenant, can they expect God to continue to regard them as members of Christ, his children, and inheritors of the kingdom of heaven?

D

What

When you entered into the Christian Covenant you were a *little babe*, you had no understanding, you were not able to speak, of course you could not promise any thing in your own name.

But Christian parents are encouraged to have their children baptized, and to hope that God will certainly admit them into Covenant with him for CHRIST's sake; for when our SAVIOUR was upon earth, he said, *Suffer little children to come unto me, and forbid them not*, and he took them in his arms and blessed them. Taking infants to be baptized is taking them to CHRIST.

As infants can do nothing for themselves, those who take them, that is, godfathers and godmothers, answer for them.

We know that GOD makes those who are baptized *members of CHRIST, children of GOD, and inheritors of the kingdom of heaven*, because our LORD JESUS CHRIST and his *apostles* have taught us in the *New Testament*, that those who are baptized will become so: and we are to look upon what they reveal or make known as GOD's *promise* in the *Christian Covenant*, made to all who are ready to promise, on their parts, what GOD requires of all whom he takes into that *Covenant*.

What were you when you entered into the *Christian Covenant*? Could you understand what they were doing with you? Could you speak and answer for yourself?

Why do *Christian parents* have their children baptized?

What reason have they to think God will admit infants into *Covenant* with him? What may the taking *children* to be baptized be called? If our SAVIOUR took *little children* in his arms, and blessed them when he was upon earth, do not you think he will accept those who are presented to be baptized?

Who answers for infants when they are baptized?

How can we know that God makes those who are baptized *members of CHRIST, children of GOD,* and *inheritors of the kingdom of heaven*?

In what light are we to regard what our LORD JESUS CHRIST and the *apostles* have revealed in the *New Testament*?

To whom is God's *promise* made?

Tell me now in the words of the CATECHISM.

Q. What did your godfathers and godmothers then for you?—

A. They did *promise* and *vow* **THREE** things in my name—*First*, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.—*Secondly*, That I should believe all the articles of the Christian faith.—And, *thirdly*, That I should keep God's holy will and commandments, and walk in the same all the days of my life.

EXPLANATION.

To *promise* is to declare to your fellow creatures, that you will really and truly do certain things.

To *vow* is to make a promise to God himself.

Your godfathers and godmothers promised for you, to the Church or body of Christ, that you would *renounce, believe, and do* the same as other Christians had promised and vowed to *renounce, believe, and do*; or those things required in the Christian Covenant. They made this promise to the Church of Christ, that you might be *received* into it as a fellow Christian; and they *vowed* to God that you would *renounce the Devil and all his works, &c. believe*

—When they took you to be baptized?

How many things did your godfathers and godmothers *promise* and *vow*?

In whose *name* did they *promise* them?

Which is the *first*?

Which is the *second*?

Which is the *third*?

What is it to *promise*?

Ought not a *promise* to be kept?

What is it to *vow*?

Ought not a *vow* to be kept?

To whom did your godfathers and godmothers *promise*?

What did they *promise* to all *Christian people*?

Why did they make this *promise*?

What did your godfathers and godmothers *vow* to God for you?

believe all the articles of the Christian faith, and keep GOD's holy will and commandments. That he might receive you as a member of Christ, adopt you into his family as a child of GOD, and make you an inheritor of the kingdom of heaven.

Take notice, that under the Christian Covenant you are required to do **THREE things**, to *renounce*, to *believe*, and to *keep*.

To *renounce* any thing is to give it up, so as not to follow or be led by it; but to abhor and resist it.

To *believe*, is to receive as certain truth what is made known on good authority.

To *keep*, is to preserve whole and entire without alteration.

The *Devil*, whom your Godfathers and Godmothers promised you should renounce, is the chief of the *wicked fallen angels*, the *great enemy of mankind*, through whose temptation the first Pair committed sin. The *Devil* tries to tempt *Christians* to serve him instead of serving their **LORD and SAVIOUR JESUS CHRIST**: and this he does by putting bad thoughts and wicked desires into their hearts when they are not attentive to their duty. While they are attentive to their duty they are under the protection of their **HEAVENLY FATHER**, and the guidance of the **HOLY SPIRIT**, and the *Devil* has no power over them.

To

Why did they *view* so?

How many *things* are you required under the Christian Covenant to do?

What are these **THREE** *things*?

What is it to *renounce*?

What is it to *believe*?

What is it to *keep*?

What are you to renounce in the first place?

Who is the *Devil*?

What is he to *mankind*?

Who did he tempt to commit *sin*?

What does he try to tempt *Christians* to do?

How does he tempt them?

Which had you best serve, the SAVIOUR of the world, or the great enemy of mankind?

When does the *Devil* tempt *Christians*?

Can he draw you into sin while you are attentive to your duty?

Why not?

To *renounce the Devil* is to *abhor* him in your heart, and to resolve to resist his temptations.

The *works* of the *Devil* are all kinds of *sin* and *wickedness*, which he tries to get Christians to do that they may lose their *inheritance in heaven*; for which he can give nothing in exchange but everlasting misery.

We read in scripture that GOD has provided a dreadful place called *Hell* for the *Devil* and his *Angels*, and all the wicked who forget GOD, and forsake their SAVIOUR and REDEEMER. *Hell* is described as the very reverse of the kingdom of heaven, as a bottomless pit of darkness, where God's glory is never seen, where there is not even a sun or moon; but, instead of the tree of life and rivers of pleasure, a *fire* which never can be quenched. The inhabitants of this dreadful place are represented as in chains, suffering *eternal death*, or enduring torments greater than are felt when the body dies, occasioned by perpetual burning, and a gnawing worm continually preying upon their vitals—to anguish so intolerable as to occasion, instead of songs of joy, constant wailings and gnashing of teeth. These are the images which are employed to give us a faint idea of the misery of the wicked; but no human language can describe *Hell* any more than *Heaven*.

Sin

What is meant by *renouncing the Devil*?

What are the *works* of the *Devil*?

Does he tempt *Christians* to do those *wicked works*?

For what end does he tempt them?

What has he to give in exchange for an *inheritance in the kingdom of heaven*?

What place has GOD provided for the *Devil* and his *angels*?

For whom besides them was it designed?

How is *Hell* described in scripture?

What is never seen there?

What is there instead of a *tree of life*?

How are the inhabitants of this dreadful place represented?

What may we understand by *eternal death*?

What are those torments compared to? What do these intolerable torments occasion those who suffer to utter? May we not judge, from the images employed to describe it, that *hell* is a dreadful place? Is there on earth any place so horrid? If all the most dreadful things in this world are brought together in the description of *hell*, have not we reason to think its miseries exceed our utmost comprehension? Would it not be the height of folly to give up an *heavenly inheritance* in exchange for a state of *endless misery*?

Sin is called the *Devil's work*, because it is his whole employment.

To renounce the *works* of the *Devil* is to resolve to do no kind of wickedness, but to keep true to the *Christian Covenant*.

You are also to renounce the *pomps and vanities* of this wicked world.

This world is called a *wicked world*, because of the many *wicked things* that are done in it.

The *pomps* of the world are those things in it which *proud people* value themselves upon, such as their *high birth*, their *power* and *grandeur*, their *fine clothes*, *fine equipages*, &c.

By the *vanity* of the world is meant, its enticing pleasures called *vanity*, because they cannot give real and lasting happiness.

To renounce the *pomps* of the world, signifies to resolve not to set your heart upon them? but to value your *heavenly inheritance* above all things. Those who renounce the *pomps* of the world will be *humble* in a *high station*, and *contented* in a *lowly one*; will be ready to part with all the *power* and *grandeur* of this world rather than give up the title of a *member of CHRIST*, a *child of GOD*, and an *inheritor of the kingdom of heaven*.

To

Why is sin called the *Devil's work*?

How are you to renounce the *works* of the *Devil*?

What are you engaged by the *Christian Covenant* to renounce besides the *Devil*?

Why is the *world* called a *wicked world*?

What are the *pomps* of the *world*?

What do *proud people* value themselves upon?

What is meant by the *vanity of the world*?

Why are these pleasures called *vanity*?

What is meant by *renouncing the pomps of the world*? What should you value above all things? How will those who renounce the *pomps of the world* be in a *high station*? Then they will not be proud of *crowns and coronets, fine clothes, jewels, titles, and equipages*, will they? How will they be in a *lowly station*? Then they will not *envy* those above them, will they? Will they want *finer things* than become their station? Will they desire to be in a

To renounce the *vanity of this wicked world* is to resolve not to expect *perfect happiness* here below, but to carry your *hope* towards heaven; not to neglect your duty to enjoy any of the pleasures of *this life*; to be ready to give up any earthly delight rather than offend your HEAVENLY FATHER; to do nothing unbecoming a disciple of JESUS CHRIST, your LORD AND SAVIOUR.

You are farther required by the *Christian Covenant* to renounce the *sinful lusts of the flesh*.

By the *sinful lusts of the flesh* are meant all desires to indulge the *natural appetites* beyond the bounds of duty; we may eat as much as will satisfy hunger, we may drink to satisfy our thirst; but if we covet too much victuals we give way to the *lust of gluttony*, if we covet too much drink we give way to the *lust of drunkenness*.

We may take *recreation* and *diversion* to refresh our spirits, but if we are not contented with moderate pleasures, but are anxious after those things which

higher rank than GOD has placed them? What will both *high* and *low* be ready to part with rather than lose the titles and privileges of a *member of CHRIST*, a *child of GOD*, and an *inheritor of the kingdom of heaven*?

What is meant by renouncing the *vanity of this wicked world*?

Where is *perfect happiness* to be found? Where should you carry your *hopes* then? What should you not *neglect* for the sake of *enjoying* any of the pleasures of *this life*? What should you be ready to give up rather than offend your *heavenly FATHER*? What should you resolve not to do?

Are you required to renounce any thing besides the *devil* and all his *works*, and the *temp*s and *vanity* of this *wicked world*?

What are the *sinful lusts of the flesh*?

How much may we *eat*?

If we desire to *eat* more than enough, what do we do?

How much may we *drink*?

If we desire to *drink* to *excess*, what do we do?

May Christians take any *recreation*?

Suppose they are *anxious* after any kind of *diversion*, what do they give way to?

How

which are pleasant to see and hear, fine sights and other entertainments, we give way to the *lusts of the flesh*; in short, whenever we desire to please ourselves without regard to GOD's commandments, we *give way* to some of the *lusts of the flesh*. We *renounce* them when we resolve to *do our duty*, and get the better of our *sinful inclinations*.

Remember that we have *three spiritual enemies*, the *devil*, the *world*, and the *flesh*. They are called *spiritual enemies*, because they do harm to the *spirits* or *souls* of mankind.

The *devil* is our *great enemy*, and he employs the others as *his instruments*; when he wants to tempt any one to sin he sets *before them* the *pomps* and *glory* of the *world*, as the *most desirable things* they can possess; or tries to excite them to the indulgence of their *natural appetites* beyond the bounds of duty.

In order to know when you are *assailed by temptation* you must endeavour to gain a thorough knowledge of your duty; every desire to go beyond the *commandments* of GOD is a *temptation*, and must be resisted.

I hope you now understand what you are to *renounce* or *give up*.

EXPLANATION.

How many of the sinful lusts of the flesh are we to renounce?

When may we be said to renounce all the sinful lusts of the flesh?

Which are our three spiritual enemies?

Why are they called spiritual enemies?

Who is our great enemy?

What does the devil employ as his instruments?

When he wants to tempt any one to sin, what does he set before them as the most desirable things they can possess?

What does he try to excite them to?

In order to know when you are tempted, what must you endeavour to do?

What may you regard as temptations?

Do you understand what you are to renounce or give up?

EXPLANATION.

Your godfathers and godmothers promised that you should *believe all the articles of the Christian faith?*

The *articles of the Christian faith* are all those things which are revealed or made known in scripture concerning GOD and CHRIST, and the *salvation of mankind*.

To *believe* them is to be fully persuaded in your mind that they are *true*.

The third thing your godfathers and godmothers promised in your name was, *that you should keep God's holy will and commandments, and walk in the same all the days of your life*.

By GOD's *will* is meant what he chooses his creatures should *do*.

By GOD's *commandments* are meant, in general, the orders he has given for mankind to *do* certain things, and *not to do* others.

To *keep his holy will and commandments* is to follow GOD's *will* rather than *our own*, and do all in our power to prevent his *commandments* being *forgot-ten* by ourselves or others.

To *walk in GOD's will and commandments* is to
make

EXPLANATORY QUESTIONS.

What did your godfathers and godmothers promise that you should believe?

Which are the *articles of the Christian faith*?

What is meant by *believing* them?

What was the third thing your godfathers and godmothers promised in your name?

What is meant by God's *will*?

What is meant by His *commandments* in general?

What is meant by *keeping* God's *holy will and commandments*?

What is meant by *walking in* God's *holy will and commandments*?

Where

make them the *rules of our actions*, and lead a life agreeably to them.

God has made his *will known* in scripture.

The *will of mankind* is often contrary to the *will of God*; *his will* is *holy*. It is *his will* that nothing should be done but what is *right* and *good*; and *our will* inclines to yield to the temptations of the devil, to follow the pomps and vanity of this wicked world, and give way to the lusts of the flesh.

In order to know God's *will* we should *study* his *holy word*, which tells us what God *loves* and what he *hates*, what he has *commanded* and what he has *forbidden*; and we should resolve to get the better of every thing in our disposition which God *hates*, and endeavour to gain every *virtue* he *loves*; to do all he *commands*, and to keep from doing *all he forbids*.

And thus we should *walk* or *live* all the days of *our lives*.

Now answer me in the words of the CATECHISM.

Q. Dost thou not think that thou art bound to believe all that they have promised for thee?

Take particular notice of the *words*, for you speak them for *yourself*—mind the question, *Dost thou not think thou art bound to believe?*

A. Yes,

Where has God made his *will known*?

Is the *will of mankind* always agreeable to the *will of God*?

What is God's *will* said to be?

What is it the *will of God* that we and all creatures should do? What does our *own will* incline us to yield to? What does it incline us to follow? What does it incline us to give way to?

What should we *study* in order to *know* God's *will*?

What does the *scripture* tell us?

What should we resolve to *get the better of*, when we find what the will of God is?

What should we endeavour to *gain*?

What should *we do*?

What should *we keep from doing*?

How long should we thus *walk or live*?

Who promised for you when you entered into the *Christian Covenant*?

When did they promise for you?

What did they promise for you?

By

A. Yes, verily; and by GOD's help so I will. And I heartily thank our heavenly FATHER, that he hath called me to this state of salvation, through JESUS CHRIST our LORD. And I pray unto GOD, that he will give me his grace, that I may continue in the same unto my life's end.

EXPLANATION.

You say, You verily think yourself bound as your godfathers and godmothers promised and vowed in your name.

The word verily signifies indeed and in truth. You certainly should think yourself bound to believe and do what your godfathers and godmothers promised for you, because they promised in your name to procure you admittance into the Christian Covenant.

Your godfathers and godmothers did you a great favour and kindness in answering for you. You would have been a long while before you could have been a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven, if you had staid till you were able to answer for yourself.

You.

By whose *help* will you do these things? What do you say you *heartily thank your heavenly FATHER for?* Through *whom* has he brought you into a *state of salvation?* What do you here pray *GOD to do?* Why do you wish for his *grace?*

What does the word *verily* signify? Then you think yourself *verily*, or *indeed* and in *truth*, bound to believe and do what your *godfathers* and *godmothers* promised for you? Why should you think yourself bound to believe and do what others promised in your name, when you were a *little child*, and could not give your own consent to the promise and vow?

Do not you think your *godfathers* and *godmothers* did you a great *favour* and *kindness* in answering for you? If you had had sense enough before you could speak to understand the privileges of the *Christian Covenant*, do not you think you should have wished to get some body to answer for you? Should you have wished to have staid 14 years before you became a member of *CHRIST*, the child of *GOD*, and an inheritor of the kingdom of heaven? If you think yourself obliged to your *godfathers* and *godmothers* for answering for you, should not you think yourself bound

You say, by GOD's *help* you will believe and do as they have promised for you.

It is your duty to resolve to fulfil the promise and vow which your godfathers and godmothers made for you, but you cannot do this without GOD's *help*. This help GOD has graciously promised to give by his *Holy Spirit*, and if you do *your part*, you may depend upon it GOD will do *his*.

You say, You heartily thank your HEAVENLY FATHER, &c.

You should heartily thank your HEAVENLY FATHER for calling you into a *state of salvation*. The *Christian covenant* is a *state of salvation*, so called because it puts you in the way of being *saved* from *everlasting death*, and attaining *everlasting life*.

And you should always remember and acknowledge that GOD called you into this state of salvation through our LORD and SAVIOUR JESUS CHRIST; you never could have found it out *yourself*, and there is no other way to be *saved* but through CHRIST.

You say, You pray unto GOD, &c.

You should pray unto GOD every day of your life to give you *his grace*, or the *help of his Holy Spirit*, that you may continue in this *state of salvation* unto your *life's end*; for you are in perpetual danger

bound to make good what they promised and vowed in your name? Will you do so?

Can you do so by yourself?

Whose help do you stand in need of to enable you to renounce the devil, the world, and the flesh; to believe the articles of the Christian faith, and keep GOD's holy will and commandments.

What return should you make to your HEAVENLY FATHER for calling you into a state of salvation?

What is meant by this state of salvation?

Why is it so called?

What should you always remember and be ready to acknowledge?

Do you think you could have found out a way of salvation yourself?

Through whom are mankind saved?

What should you every day of your life pray GOD to give you? What is meant by his grace? For what purpose do you want GOD's grace? Are you in any danger of being drawn aside from the state of salvation

danger of being *drawn aside* from it, by the *temptation* of the *devil*, the *world*, and the *flesh*; and if you are not in a *state of salvation* at your life's end, you will not be received into *heaven*, but will be condemned to *everlasting misery*, the *death of the soul*.

PART II.

The BELIEF or Articles of the Christian Faith.

BY the *Christian Faith* is meant, all that *Christians* are required to *believe* concerning *GOD* and *CHRIST*, the *salvation of mankind*, and a *future state*.

The *Christian Faith* consists of a number of *points of doctrine* called *articles*, which, being collected together, form the *BELIEF* of a *CHRISTIAN*.

CATECHISM.

Rehearse (or say) the *Articles* of thy *Belief*.

I believe

salvation into which God has called you, or given you the means of admittance? If you are not in a state of salvation at your life's end, what will be the consequence? Are you verily and indeed willing to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh? I hope you will as readily believe what your godfathers and godmothers have promised for you.

PART II.

EXPLANATORY QUESTIONS.

WHAT was the *second thing* your godfathers and godmothers promised and vowed in your name?

What is meant by the *Christian faith*?

What does the *Christian faith* consist of?

What do these *articles* form together?

I believe in GOD the FATHER ALMIGHTY,
&c.

EXPLANATION.

This *belief* is usually *divided* into *twelve articles*,
as follows :

1. I believe in GOD the FATHER ALMIGHTY,
Maker of heaven and earth.

2. And in JESUS CHRIST, his only SON, our
Lord.

3. Who was conceived by the HOLY GHOST,
born of the Virgin Mary.

4. Suffered under Pontius Pilate ; was crucified,
dead and buried. He descended into hell.

5. The third day he arose again from the dead.

6. He ascended into heaven, and sitteth at the
right hand of GOD the FATHER ALMIGHTY.

7. From thence he shall come to judge the
quick and the dead.

8. I believe in the HOLY GHOST.

9. The holy Catholic church : The commu-
nion of saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting.

AMEN.

Into *how many articles* is this *belief* usually divided?

Which is the *first*?

Which is the *second*?

Which is the *third*?

Which is the *fourth*?

Which is the *fifth*?

Which is the *sixth*?

Which is the *seventh*?

Which is the *eighth*?

Which is the *ninth*?

Which is the *tenth*?

Which is the *eleventh*?

Which is the *twelfth*?

What do you say at the *end* of your *belief*?

The *belief* which contains all these *articles*, is called the *Apostles Creed* or *Belief*, because it may be *proved*, by the *writings* of the *apostles*, that they *believed* and *taught* all these *articles*.

The *apostles* were first *taught* by CHRIST *himself*, and afterwards *inspired* by the HOLY GHOST; that is, the HOLY GHOST put into their *minds* what to *write*, consequently what they *believed* as *articles* of *faith* or *belief* must be *true*. So that we have *good reasons* for *believing* all the *articles* of the *Christian faith*.

Observe this is called *your Creed*, because it is expected that you *make* it *your own* by believing all that is contained in it, and *acting* according to your *belief*.

FIRST ARTICLE.

In this article you profess to believe in GOD the *Father Almighty, Maker of heaven and earth*.

To believe in a GOD is the *foundation* of all RELIGION. It signifies to believe that there is one SUPREME BEING who *governs* all things. To believe in him as the Maker of every thing in heaven and earth, is to believe that he *made* or *created* them all.

We

What is the *belief* called which contains all these articles?

Why is it called the *Apostles creed* or *belief*?

By *whom* were the *Apostles* taught?

By *whom* were they afterwards *inspired*? How were they *inspired*?

If they were taught by CHRIST, and *inspired* by the HOLY GHOST, how must we think of what they *believed*?

Have not we *good reason* then for *believing* all the articles of the *Christian faith*?

Why is it called *your belief*?

What do you profess in the first article of your belief?

What is the *foundation* of all religion? What is meant by *believing in a God*?

What is meant by believing him to be the Maker of every thing in heaven and earth?

We need only look at *ourselves*, the *earth* on which we tread, and the *heavens* over our heads, abounding with wonders, to be convinced that *there is a God*.

The *admirable order* which prevails throughout all nature, shews, that the *God* who *made all things* is a *most wise* GOVERNOR.

And the *care* which he has taken to *provide for all living creatures*, particularly for *mankind*, shews, that he is a *most kind* FATHER.

The scriptures tell us, that he, in a peculiar manner, is the FATHER of our LORD JESUS CHRIST, and of Christians, for his sake.

And GOD must be ALMIGHTY, that is, *able to do all things*, or he could not so *make, govern, and provide*.

Could you have come into being of yourself? Do you know any creature that is likely to have made itself? Do you know any creature who can make other creatures? Can you make a tree, a plant, a flower, or so much as a single leaf? Do you know any one who can? Are not the sun, and moon, and stars, very wonderful and beautiful objects? Do not all the things I have mentioned, and numbers of others that you see every day, shew that there is a GOD?

What particular shews that GOD is a most wise GOVERNOR?

What shews that he is a most kind Father?

To whom is GOD in a peculiar manner a FATHER?

What is the meaning of the word *Almighty*?

What does GOD's *making, governing, and providing* for all creatures prove him to be?

Do you then verily believe in GOD the Father, Almighty, Maker of heaven and earth?

SECOND ARTICLE.

In this article you profess to *believe in* JESUS CHRIST, *his only Son our Lord*.

To believe in JESUS CHRIST signifies, in the first place, to believe there was upon earth a person *called* JESUS CHRIST. This may be proved by the *writings* of several who attended upon him, and were chosen witnesses of his life and conversation; and also by the writings of authors who were *enemies* to his doctrine.

The word CHRIST is the same as MESSIAH, and signifies the *anointed one*, or that individual of the human race whom God ordained ages before he was born, nay, before the world was created, to be the MEDIATOR and REDEEMER.

By a *Mediator* is meant, one who *goes between two parties* that are at *variance*, in order to reconcile them.

By a *Redeemer*, one who *delivers another* from a state of *ruin* by *paying a debt* which he could not by any means *pay himself*.

Mankind stood in need of a *Mediator* between them and GOD on account of *sin*.

And of a *Redeemer* to pay down the price required by Divine justice as an *atonement for sin*,
namely,

EXPLANATORY QUESTIONS.

What do you profess in this article?

What is meant in the first place by believing in JESUS CHRIST?

How may it be proved that there ever *was* such a person?

What *other word* has the same *import* as the word CHRIST?

What is the signification of these words? Who is meant by the *anointed one*?

What was the *Messiah* ordained to be?

What is meant by a *Mediator*?

What is meant by a *Redeemer*?

Did mankind *stand in need* of a Mediator between God and *them*? On what account?

Did they stand in need of a *Redeemer*? What did they want a Redeemer *to do*?

namely, a *spotless life willingly offered*, which none of the *human race* could pay.

No sinner could make atonement for his own guilt, he could not recover his innocence, of course he could not make atonement for a whole race of sinners; mankind therefore stood in need of a Mediator who, being free from guilt himself, might find acceptance with GOD in their behalf; of a REDEEMER who had merit of his own, who could pay the price of their redemption.

That they might have an *acceptable Mediator*, and a *meritorious Redeemer*, the SON of GOD took *human nature* upon him.

The *Messiah*, in respect to his offices, was to be a *Prophet*, to instruct mankind in the *knowledge of GOD's will*; a *Priest*, to *offer the sacrifice* required for the sins of mankind; and a *King*, to *rule and govern* those he should redeem.

It was usual to *anoint with oil* those who were *consecrated* or set *apart* to the offices of *prophet*, *priest*, and *king*; but the *Messiah* was *anointed* with the HOLY GHOST, which, at the time of his
6 *baptism,*

What *atonement* was required by Divine justice for the *sins of mankind*? Could any one of the *depraved race* of the *first Adam* offer a *spotless life*?

Could a *sinner* make *atonement* for his own *sin*? Could he *recover his innocence* and be as *free from guilt* as if he had *never sinned*? Could he make *atonement* for a *whole race of sinners*? Could mankind have found for themselves a *Mediator* whose *interposition* they were certain *God* would *accept*? Could they have found for themselves a *Redeemer* who could have *pleaded his own merits* in their behalf?

What did the *Son of God* condescend to do, that they might have an *acceptable Mediator* and a *meritorious Redeemer*?

What was the *Messiah* to be in respect to *office*? What was he to do as a *prophet*? What was he to do as a *priest*? What was he to do as a *king*?

Was it usual to *anoint* prophets, priests, and kings, when they were *consecrated* or set apart to these offices? With what were they anointed? Was the *Messiah* anointed? What was he anointed

baptism, visibly descended upon him, accompanied by a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.* And it is said of the Messiah, that he was filled with the Holy Ghost from his birth.

As a *prophet* CHRIST instructed his church most perfectly in the will of GOD, and foretold future events ; and he still instructs us by his gospel.

As a *priest* he offered himself as a sacrifice for the sins of the whole world, and is always interceding for blessings on his church.

As a *king* he set up a *spiritual kingdom* of which there shall be no end ; and he *governs* and *protects* his *church*, or those who belong to his kingdom.

CHRIST proved himself to be the MESSIAH by doing the very things which the *antient prophets*, many years before, *foretold* the Messiah *would do.* Their *predictions*, or what they foretold, are conveyed to us in the *Old Testament* ; the events which *fulfilled* their predictions are recorded in the *New Testament.*

You profess to believe in CHRIST as the SON of GOD ?

JESUS *called* himself the *Son of God*, and *proved* himself to be so, by doing such works as none but the

the

with? What accompanied the descent of the HOLY GHOST? What is said of Jesus?

What did *Christ* do as a *prophet*? What does he still continue to do?

What did he do as a *priest*? What does he always do?

What did he do as a *king*? What does he now? Who are meant by his church?

How did CHRIST prove himself to be the *Messiah*?

Where are the predictions of the antient prophets to be found?

Where are the events which fulfilled their predictions recorded?

Whose Son do you profess to believe JESUS CHRIST to be?

Did he *call* himself the SON OF GOD? Did he *prove* himself to be the SON OF GOD? How did he

the SON OF GOD could do; to these works he *appeared*, and the *history* of these works is transmitted to us by those who were *eye-witnesses* of them.

You declare your belief *that* JESUS is the *only* SON OF GOD.

While JESUS was upon earth, GOD *the* FATHER Almighty repeatedly declared, by a voice from heaven, that he was *his beloved Son*; no other Being was ever so owned by him, and JESUS alone wrought the works of the SON OF GOD.

You call JESUS CHRIST our LORD in this article.

In scripture, we are told, that GOD *the* FATHER made and governs all things by *his beloved Son*, whom he has ordained to be *their* LORD.

It appears from scripture, that the *Son of God* was the LORD from the *beginning of the world*.

He was, in a peculiar manner, LORD of all the *human race* who were in covenant with GOD.

He was the LORD GOD of *Adam* and *Eve*; of *Abraham*, *Isaac*, and *Jacob*; and of the *people of Israel*; and he is now the LORD GOD of *Christians*; therefore he is styled in the creed, *our* LORD.

By

he prove himself so? Did he appeal to his works as proofs of his being the CHRIST the SON OF GOD? Is the history of his wonderful works transmitted to us? Did any of the writers of this history see him perform them? Do not you think there is sufficient reason to believe JESUS CHRIST to be the SON OF GOD?

How many such SONS has GOD?

What did GOD the FATHER repeatedly declare of JESUS? Have we an account of his owning any other Being as his Son? Do we read of any besides JESUS who wrought the works of the Son of GOD?

What do you profess to believe JESUS CHRIST to be besides the SON OF GOD?

By whom do the scripture tell us GOD the FATHER made and governs all things?

What do they say GOD THE FATHER has ordained his SON to be?

What does it appear from scripture that the SON OF GOD was from the beginning of the world?

To *whom* was he the LORD GOD in the *beginning of the world*? Whose LORD was he *afterwards*? Whose LORD is he *now*? Is he not properly styled our LORD?

What

By comparing the *Old and New Testaments* together you may be convinced, that **JESUS CHRIST** alone is **LORD** most high above all creatures in the glory of **GOD the FATHER**.

THE THIRD ARTICLE.

This article relates to the *Incarnation of the SON OF GOD*, or his taking human nature upon him.

He was conceived by the **HOLY GHOST**, born of the *Virgin Mary*.

The scripture tells us that the **SON OF GOD** was from the *beginning* with *God the Father*; and that, according to his *original nature*, he was **GOD**; he was not of any rank or kind of creatures.

The scripture also informs us, that, in order to become a *Saviour to mankind*, the **SON OF GOD** laid aside the glory in which he used to appear upon earth, as the **LORD GOD**, and took *human nature* to his *divine nature*, so as to appear as one of the human race, but he was in reality both **GOD** and **MAN**.

The *Son of God* united to himself the *anointed or holy one*, who was ordained to be the *second Adam*, the *Mediator* and *Redeemer* of mankind.

The birth of the *second Adam* was miraculous;
he

What did I say you may be convinced of, by comparing the *Old* and the *New Testaments* together? I hope then you will study them both with attention.

To what does the *third article* of your creed relate? What is meant by the *Incarnation of the Son of God*?

What are the *words* of the third article?

With *whom* do the scriptures inform us the SON OF GOD was from the beginning? *What* do they say he *was* according to his original *nature*? What *rank of creatures* was he of?

What does the scripture say the SON OF GOD did in order to become a *Saviour to mankind*? What did he take upon himself when he *laid aside* his *original glory*? When he *had* laid aside his original glory, and taken human nature upon him, what did he appear in respect to *outward form*? What was he in reality?

To what *individual* of the *human race* did the *eternal Son of God* unite himself?

Was the birth of the *second Adam* in the *human nature*

he was like the *first Adam* the *Son of God*, in this respect, that *he had no human father.*

The *Virgin Mary* was known by many as the *Mother of JESUS*; he owned her as such, and constantly spoke of *GOD* as his *FATHER*.

The particulars here mentioned of the *Messiah's* being *conceived by the HOLY GHOST*, and *born of the Virgin Mary*, are attested by *St. Matthew* and *St. Luke*, who were as faithful historians as ever wrote.

How the eternal *SON OF GOD* united to himself human nature we cannot comprehend, but *God* has made known that he did so, and with *God* all things are possible.

THE FOURTH ARTICLE.

In this article of your creed you profess to believe that the *second Adam*, who was no less than the *Lord from heaven*, actually made the sacrifice required for the sins of mankind.

The

nature of the *Messiah* miraculous? In what respect was the *first Adam* the Son of God? What was the *Messiah* even in respect to his *human nature*? Had the *Messiah* any other *Father* besides *God*? Was he not then *truly the SON OF GOD* in every sense?

Was the *Virgin Mary* known to be the mother of *JESUS CHRIST*? Did he own her as such? Of whom did he constantly speak as his *Father*?

Who have attested that *Jesus* was conceived by the *Holy Ghost* and born of the *Virgin Mary*?

How could the *SON OF GOD* unite to himself *human nature*? Is any thing *impossible with God*? If *God* has revealed that the *divine* and *human natures* were *united* in the person of *JESUS CHRIST*, ought we not to *believe it*, though we cannot conceive the *manner of the union*?

Which is the fourth article of your belief?

Who was the *second Adam*? Did he make the *sacrifice* required by *Divine justice* for the sins of mankind?

Why

The *eternal Son of God* took *human nature* upon him that he might be the *second Adam*.

The *first man, Adam*, was originally the *whole of mankind*, there was no *human creature* in the world besides him; the *woman* was made afterwards from one of his ribs, and all the human race have proceeded from Adam and Eve; Adam therefore is to be regarded as the head or representative of all mankind, who, in respect to their *natural life*, have all been like their first parent, and as such, *partake of his sinful nature*; they are all *subject to death*.

The *second Adam* was ordained to *supersede the first Adam* as the head or representative of the whole human race; he was to live a life of *perfect righteousness*, and to offer himself a *sacrifice* for the sins of all mankind, that he might *redeem* them from *eternal death*, and make them *partakers* of the *spiritual life* which, by his union with the *eternal Son of God*, he had in him.

He *suffered under Pontius Pilate*, or at the time a man named *Pontius Pilate* was governor of *Judea*, under *Tiberius* the Roman emperor.

He was *crucified*, or nailed to a cross of wood through his hands and feet, and the cross being set upright, he was left in that condition till he expired. This was a most painful and ignominious death, and only inflicted upon those who were esteemed the worst criminals.

Why did the *Son of God* take human nature upon him?

What was the *first man* ADAM originally? How was he the *whole of mankind*? Was not there a *woman* besides? From whom have all the human race *proceeded*? In what light then is *Adam* to be regarded? In what respect have *all mankind* been like their *first parent*? Have they all had the same kind of *nature*, consisting of a *body* and a *soul*? As *partakers* of the *sinful nature* of *Adam*, what have the whole human race been *subject* to?

What was the *second Adam* ordained to do? What kind of a *life* was he to *live*? What was he to do in order to make *atonement* for the *sins* of those whom he represented? What was he to *redeem* mankind from by this *sacrifice*? What was he to make them *partakers* of? How came the *second Adam* to have a *principle* of *spiritual life*?

Who did he suffer under? What is meant by his suffering under *Pontius Pilate*?

What *death* did he die?

What is meant by his being *crucified*?

Do not you think this must have been a most *painful* as well as *ignominious* death?

On what sort of persons was it usually inflicted?

Was

He was dead. He actually died; his *human soul* and *body* were separated by death as those of all human beings are.

He was buried. A disciple named *Joseph of Arimathea* wrapt his body in grave clothes according to the Jewish custom, and laid it in his own new tomb.

These particulars are related by the four Evangelists, some of whom were eye-witnesses of them, and they assure us that CHRIST did actually die.

He descended into *hell*.

The word translated *hell* in some parts of scripture signifies the *place of departed spirits*. The *soul* is a *spirit*, and does not die with the *body*. The death of the *body* is a separation from the *soul*; the death of the *soul* is a separation from GOD.

As JESUS expired he said, FATHER, *into thy hands I commend my spirit*; we cannot think that the FATHER, who loved the SON, would condemn his *human soul* to a state of torment.

Besides, our LORD said to the *penitent thief* on the cross who was crucified with him, *To day shalt thou be with me in paradise*; which implied that there is a state of bliss for the soul when separated from the body by death.

Was it *certain* that JESUS CHRIST actually *died*?

What do you understand by his *dying*?

Was he *buried* also?

Who *buried* him?

By whom are these particulars related? Were any of the Evangelists eye witnesses of the death and burial of our LORD? Did he really *die*?

To what *place* is he said to have *descended*?

What does the word *hell* signify in some parts of scripture? Can the *soul* die with the *body*? Why not? Then the enemies of CHRIST could not kill even his *human soul*? What is the *death* of the *body*? What is the death of the *soul*?

What did our LORD say as he *expired* on the cross? Can we think that the FATHER, who *loved* the SON, would condemn his *human soul* to a place of torment?

What does our LORD say to the *penitent thief* upon the cross?

What does this expression imply?

THE FIFTH ARTICLE.

Having in the *fourth article* professed your belief, that CHRIST made the *atonement* ordained for the sins of mankind, you declare in the *fifth article*, that you believe *he rose again the third day from the dead.*

This our LORD had repeatedly told his apostles *he should do*; and all the evangelists attest that he *actually did so.* St. Matthew and St. John saw and conversed with him themselves after *his resurrection*, and numbers of persons besides, no less than *five hundred at one time*, who were well convinced of his being the very same CHRIST who was crucified, and risen from the dead in his human nature.

It is a great satisfaction to know that CHRIST rose from the dead, because it proves that *human nature can be raised.*

THE SIXTH ARTICLE.

In the *sixth article* you declare your belief, that JESUS ascended into heaven, and sitteth at the right hand of GOD the Father Almighty.

This article is as well attested as the last, for the very persons who saw him crucified, dead, and buried, saw him ascend or go up.

And

EXPLANATORY QUESTIONS.

What did you profess to believe in the *fourth* article?

What do you declare in the *fifth* article?

Did our LORD ever say that he should rise again the third day?

Who *attest* that he did so?

Did any of the Evangelists see and converse with him after his resurrection?

Did any other person see him?

Of what were they all convinced?

Is it not a great satisfaction to *know* that CHRIST rose from the dead?

Why is it so?

What do you profess to believe in the *sixth* article?

Is our LORD's ascension well attested?

Who saw him ascend or go up?

F

Who

And while they were gazing after him two angels appeared, and told them that *JESUS was gone up into heaven.*

St. Mark, who wrote by the *inspiration of the HOLY GHOST*, says, that *JESUS sat down at the right hand of GOD*; by which is meant the place of the *highest dignity and power* in the glory of *GOD the FATHER.*

It is a great satisfaction to know that our *LORD ascended into heaven*, because when he went up he *carried our nature with him.* The *first man Adam* brought death upon human nature, *in him all die.* The *second Adam*, the *LORD* from heaven; *restored human nature to life*; in him *all shall be made alive.*

It is a farther satisfaction to know that our *LORD* went up into heaven, because, when he said that he *should go to the FATHER*, he added, *that it was expedient and proper for him to go, that he might prepare a place for his faithful servants.*

And it is a great comfort to think that we have a *Mediator in heaven*, a *Friend related both to GOD and Man*, an *Advocate* whose intercession and pleadings in our behalf will procure not only *pardon of our sins on sincere repentance*, but *admittance into the kingdom of heaven.*

Who appeared to them as they were gazing after our LORD ?

What did the angels tell them ?

What does *St. Mark* say ?

How did he know that our LORD sat down at the right hand of GOD ?

What are we to understand by the *right hand of GOD* ?

Is it not a satisfaction to know, that our LORD ascended into heaven ? Why is it so ? What did the first man Adam bring upon human nature ? What are all said to do in him ? What did the second Adam do ? What will all be in him ? Who was the second Adam ?

What is it a farther satisfaction to know ?

Why so ?

Is it not a great comfort to think that we have a MEDIATOR in heaven ? Who is our MEDIATOR ? To whom is CHRIST related ? How is he related to GOD ? How is he related to man ? Is it not a happiness to think, that though we as sinners cannot go to heaven to solicit pardon for ourselves, we have an Advocate there whose pleadings and intercessions will prevail in our behalf ? What will

THE SEVENTH ARTICLE.

In this *article* you profess to believe that **JESUS CHRIST** will come from thence, that is, from heaven, to judge the quick and the dead.

When our **LORD** said that he should go and prepare a place for his faithful servants, he promised to come again and receive them unto himself.

In other parts of scripture he intimated, that he should come at the end of the world as a Judge, to recompense the good and the wicked; to take the former to heaven, and condemn the latter to hell; and the apostles teach the same thing.

St. Paul tells us, that **CHRIST** is to come to judge the quick and the dead. By the quick are to be understood all those who shall be alive at his coming; by the dead those who have died from the creation of the world till that time.

This article is very comfortable to those who endeavour to lead good lives; such persons will meet their **LORD** with joy at his second coming; but the thoughts of his appearance as an awful judge is enough

our *Intercessor* procure for us if we sincerely repent? What besides the *pardon of our sins* will he obtain for us?

What do you profess to believe in the *seventh article* of your belief?

When our LORD told his apostles that he should go and prepare a place in heaven for his faithful servants, what did he *promise to do*?

What does our LORD intimate in other parts of scripture? When he comes as a *judge*, what will he *do*? How will he *recompense* or *reward* the *good*? What will he do in respect to the *wicked*?

What does *St. Paul* say?

Who are meant by the *quick*?

Who are meant by the *dead*?

To whom is this article *comfortable*? How will such persons meet their LORD when he comes to judge the world? Will the *wicked* do so, do you think? What effect will the thought of re-

to strike the mind of the *wicked* with terror, and it should lead them to repentance.

Every Christian should frequently call to mind that their LORD certainly will come to judgment, that they may keep themselves prepared for the awful day.

THE EIGHTH ARTICLE.

In this *article* you profess to *believe in the HOLY GHOST*.

The word *ghost* signifies *spirit*. There are a great many *spirits* among GOD's creatures; but there is only one HOLY GHOST, who is the *Spirit of GOD*; he is not a *creature*, but in the nature of GOD.

To believe in the HOLY GHOST is to believe that there is a HOLY GHOST; of this you may convince yourself if you read the scriptures, which were indited by the HOLY SPIRIT, and contain a number of particulars relating to him.

I shall say more of the HOLY GHOST when I explain to you another part of the *Catechism*.

jecting a righteous judge have upon those who have led *wicked lives*? What should it lead them to do?

What should every Christian frequently do?
For what purpose should they do so?

What do you profess in the *eighth article* of your belief?

What does the word *ghost* signify? Are there many *spirits* among God's *creatures*? How many *holy spirits* are there? Is the *Holy Spirit* a creature? What is he? What *nature* is he in then?

What is meant by *believing in the HOLY GHOST*?
How did I say you may *convince yourself* that there is a *HOLY GHOST*?

By whom were the scriptures indited?

THE NINTH ARTICLE.

In this *article* you profess to believe in the *holy catholic church, the communion of saints.*

The *church* is called *holy* on account of its belonging to the SON of GOD, and because those who are *members* of it, being devoted to GOD, and sanctified by the HOLY SPIRIT in baptism, are required to lead *holy lives*, following the commandments of GOD.

The word *catholic* signifies *universal*. The *Christian Church* is called *catholic* or *universal*, because it is free to all nations. All persons who agree in being baptized in the name of the FATHER, SON, and HOLY GHOST, and follow the *example* and the *doctrines* of CHRIST, however they may differ in outward forms, are members of the *holy catholic church*.

Communion signifies *fellowship*; by *saints* are meant *holy persons*. All true *Christians* are *saints*, as belonging to the *body* of CHRIST, and sanctified by the HOLY GHOST; and they have all *communion together* with GOD the FATHER, SON, and HOLY GHOST, and with one another. They have all one GOD and FATHER, one LORD JESUS CHRIST, one baptism in the name of the FATHER, SON, and HOLY GHOST; one hope of everlasting life, &c. If any lose the full benefit of these privileges it must be their

EXPLANATORY QUESTIONS.

What do you profess in the *ninth* article of your creed?

Why is the *church* called *holy*?

What kind of *lives* are those who are members of it required to lead?

Why are they required to lead *holy lives*?

How can they do so?

What is the meaning of the word *catholic*?

Why is the *Christian church* called *catholic* or *universal*?

What particulars must people agree in to be members of the *holy catholic church*?

Can they be members of this church without agreeing exactly with others in mere outward forms?

What does the word *communion* signify?

Who are meant by *saints*?

Why are all true *Christians* to be reckoned *saints*?

In what have they all a *communion* or *fellowship*?

Have they all one GOD and FATHER?

Have they all one LORD JESUS CHRIST?

Have they all one baptism?

Have they all one hope of everlasting life?

Whose fault must it be if any lose the full benefit of these privileges?

their *own fault*, for God designed them equally for all.

THE TENTH ARTICLE.

In this *article* you profess to believe in the *forgiveness of sins*.

By the *forgiveness of sins* you are to understand a *free pardon* and *remission*, or putting away the *punishment* due for sin; such a forgiveness as restores sinners to the favour of God, and gives them hopes of being *justified*, or regarded by him as just persons, and of receiving as such the *reward of righteousness*.

This pardon mankind could have no *natural right* to; it proceeds entirely from the *mercy* of God, and is granted, for *CHRIST's sake*, to such as *repent* of their sins, and *believe* in him as a *REDEEMER*.

This is a most comfortable article to every individual of the *human race*, as all are sinners, not only on account of their being of the sinful nature of the *first man*, but also on account of their own personal offences; and, as sinners, they would all have been liable to the condemnation of eternal death if God had not mercifully allowed repentant sinners an interest in the *merits* of *CHRIST*, who, being righteous, submitted to death for the sake of mankind.

For whom did God design them ?

What do you profess to believe in this *article* ?

What do you understand by *forgiveness of sins* ?

What is meant by *remission of sins* ?

To what does this *pardon and remission* restore sinners ?

What does it give them hopes of ?

What is meant by being *justified* ? If they are so *justified*, what may they hope to *receive* ?

Have mankind a natural right to this forgiveness ?

What does it proceed from ?

For whose sake is it granted ?

Is not this a most comfortable article to all the *human race* ? Why is it so ? What would *every individual* of the *human race* have been liable to if God had not graciously allowed them an *interest* in the *merits of CHRIST* ? Was *CHRIST* perfectly righteous ? What reward was he as *man* entitled to ? Did he *claim* it for himself ? What did he *submit to* ? Why did he submit to *suffer death, the punishment of sin*, if he was perfectly righteous ?

THE ELEVENTH ARTICLE.

In this *article* you profess to believe in the *resurrection of the body*.

This *part of the Christian belief* is founded upon our LORD's *express promise*, that he *will raise* mankind to life at the last day. His having raised his own *human nature* is a *proof* that he is *able* to do it, and also a *pledge* or *earnest* that he *will* do it. If the *head* is raised the *members* will be raised likewise.

St. Paul tells us, that when the last trumpet shall sound, to announce the coming of our LORD to judge the world, the *dead will be raised in a moment, in the twinkling of an eye*, and that then their bodies will be rendered *incorruptible and immortal*. The bodies of the *quick* will be instantly changed, to put them in the condition of those who are raised, so that it will be equivalent to a *resurrection to them*.

Without the belief of a *resurrection from the dead* you could have no *hope* of obtaining your *heavenly inheritance*.

EXPLANATORY QUESTIONS.

What do you profess in the *eleventh article* of your belief?

On what is this part of *Christian belief* founded?

What *proof* did our LORD give that he was able to raise the dead?

In what light may we regard his having raised his *own body*?

Is not CHRIST the *head of the church*?

If the *head* is raised, what may the *members* expect?

What does *St. Paul* tell us about the resurrection of the dead? Will they be raised *gradually* or *suddenly*? When does he say they will be raised? Are such bodies as we now have fit to go to heaven with? What change does the apostle say the bodies of those who are raised will undergo? What does he say will happen to the *quick*? Will it not be equivalent to a resurrection to them? Is it not very comfortable to think, that though we must *die*, yet our bodies will not lie for ever in the grave?

Could we have any *hope* of obtaining our *heavenly inheritance* without the assurance of being raised from the dead?

THE TWELFTH ARTICLE.

In this *article* you profess to believe in the *life everlasting*, or that, being risen from the dead, mankind will die no more, but live to endless ages either in happiness or misery.

This article is *founded* upon many texts of scripture.

It is a most comfortable thought to the good, that they shall live *for ever in the presence of God*; but it is dreadful to the wicked to look forward to endless *misery*: one or other must be your portion.

AMEN.

This word signifies, *so be it*. By this you express your steadfast belief of all and every part of the *Christian faith*, and your resolution to live agreeably to your belief.

In your creed there are *three chief points* of Faith to which the different *articles* respectively belong. Each of these *points of faith* relate to *one* of the DIVINE THREE called the *persons* of the HOLY TRINITY.

The word TRINITY is not in scripture, but has been invented since the scriptures were published to the world, to express the *incomprehensible union* of the FATHER, SON, and HOLY GHOST, *three persons*

EXPLANATORY QUESTIONS:

What do you profess in the *last article* of your creed?

What is meant by the *life everlasting*?

On what is this article *founded*?

Is it not most desirable to live *for ever happy and glorious in the presence of God*?

Is it not most dreadful to think of living for ever and ever in *miser*y?

What do you say at the *end* of your belief?

What is the meaning of the word AMEN?

What do you express by this word?

I hope such is your resolution.

How many *chief points of faith* are there in your belief?

To whom do each of these *three points* relate?

Is the word TRINITY in scripture?

What was it designed to express?

Why

persons in *one* GOD, which the scriptures plainly reveal.

The word *person* is applied to *each* of the DIVINE THREE to mark a *distinction* evidently made in scripture, which no human language can more properly express.

Now tell me, in the words of the CATECHISM,
What dost thou chiefly learn in these *articles* of thy *belief*?

A. First, I learn to believe in GOD *the* FATHER, who hath *made* me and all the world.

Secondly, In GOD *the* SON, who hath *redeemed* me and all mankind.

Thirdly, In GOD *the* HOLY GHOST, who *sanctifieth* me and all the elect people of GOD.

EXPLANATION.

Your *godfathers* and *godmothers* professed, in your name, to believe in the FATHER, SON, and HOLY GHOST. They did so because you could not have been *baptized* unless such a profession had been made; for when our LORD JESUS CHRIST ordained the *sacrament of baptism* he commanded that every person should be *baptized in this name*, or devote themselves to the service of that GOD in whose *nature* these *three* are *included*; and, as a *baptized*

Why is the word *person* applied to each of the
DIVINE THREE?

Which is the *first* chief point of faith?

Which is the *second*?

Which is the *third*?

In whom did your *godfathers* and *godmothers*, an-
 swering for you, profess to *believe*? Why did they
 profess this belief? What did our LORD JESUS
 CHRIST command when he instituted the *Sacra-*
ment of Baptism? What is to be understood by *be-*
ing baptized in this name? If you were devoted to
 the service of that GOD in whose nature FATHER,
 SON, and HOLY GHOST are included, in whom are
 you *bound to believe*? What are you *bound to be-*
lieve

tized person, you are bound to believe the FATHER, SON, and HOLY GHOST, to be as certainly ONE GOD as that a soul and body are one human creature, or the millions and millions of the human race that have existed one human nature.

You are required to believe this on the authority of GOD's *word*, the *holy scriptures*; the truth of which cannot be doubted without highly offending GOD.

You are not required to *understand* the *nature* of the TRINITY, or the *manner* in which these THREE are ONE GOD, for this is impossible. We cannot tell the *manner* in which our own *soul* and *body* (two very different things) are *united together* in one *human creature*, or how *millions and millions* of *human creatures* should have exactly the *same nature*, or that there should be in the creation a great variety of *different kinds of natures* of which the same may be said.

If we cannot understand what we behold with our eyes, much less can we be expected to understand the *nature* of the *invisible* GOD, the SUPREME BEING. But it is your duty to believe that there is a FATHER, SON, and HOLY GHOST, in the *Divine nature*, and that these THREE are ONE, because GOD has revealed

live of the FATHER, SON, and HOLY GHOST? Do you believe that a *soul* and *body* are together *one human creature*? Do you believe that *millions* and *millions* of creatures can all be of the *same nature*? Cannot you as easily believe that there may be the *three* above named in the *Divine nature*, that is, in God?

By what *authority* are we required to believe that there are in the *Divine nature* FATHER, SON, and HOLY GHOST? Can we doubt the *truth* of God's *word* without offending him? Should not we be very cautious then how we give way to *doubts* arising in our own minds, or suggested by others?

Are we required to *understand* the *manner* in which the DIVINE THREE are ONE GOD?

Is it possible we *should*?

Are not the *soul* and *body* very different things?

Are not they evidently united?

Do not we know that there are at this present time in the world many *millions* of *human creatures* exactly of the *same nature*?

That there are a number of *other kinds* of *creatures*, and multitudes of *each sort*?

Can we understand even what we behold with our eyes every day of our lives?

Can we expect then to understand the *nature* of the *invisible* GOD, the SUPREME BEING?

What is it your duty to believe?

Why .

vealed it to us; and *he* certainly *knows* the *Divine* nature though we cannot comprehend it.

Some *articles* of your *belief* relate to the FATHER, some to the SON, and some to the HOLY GHOST.

The *first* article in your belief relates to GOD the FATHER.

It is said in scripture, that no one *knows* the FATHER but the SON, and those to whom the SON revealeth him,

To *know* the FATHER signifies to know his nature and properties.

To *reveal* the FATHER, is to make known to his creatures what they are capable of learning concerning his nature and perfections.

The SON of GOD has so revealed the FATHER to mankind by his discourses which are to be found in the *New Testament*.

From the SON, our LORD JESUS CHRIST's, discourses we learn that the FATHER is the *highest* or SUPREME BEING, Lord of heaven and earth; that *heaven* is his *throne*, and *earth* his *footstool*; that he is the *one true* GOD; that he is a *spirit*; that he is *invisible*; that he *hath* life in himself; that he *seeth* in secret; that he *knoweth* the heart; that with him all things are possible; that he takes care of all his creatures in this world, more especially of man; that

Why is it your duty to believe so?

Do you think God understands his own nature?

To whom do the different *articles* of the *belief* relate?

To which of the *Divine Three* does the *first article* of your belief relate?

Who alone is said in scripture to *know the FATHER*, that is, *GOD the FATHER*?

What is meant by *knowing the FATHER*?

What is meant by *revealing the FATHER*?

Has the *SON of GOD* so *revealed the FATHER*?

Do not the particulars which the *SON* has revealed give us an exalted idea of the *SUPREME BEING*? Is it not most comfortable to know that the *FATHER* so loved the world, that he gave his only begotten *SON* to be a *SAVIOUR* to them, to the end that mankind should not perish, but have everlasting life? Is it not a happiness to know that *GOD the FATHER* is not only righteous and holy, but merciful and forgiving?

that he gave his *only begotten Son* for the *salvation of mankind*; that he is *righteous, holy, merciful, forgiving*: such is the GOD who allows those that are in *Covenant* with him to call upon him as a FATHER, who loves his children with an affection of which that of the tenderest earthly parent is but a faint shadow.

In this GOD you profess to believe as the CREATOR or MAKER of you and all mankind.

In the six following articles of your belief you profess to believe in GOD the SON, who hath redeemed you and all mankind.

To believe in GOD the SON is to believe that there is a *Divine Person* of the same nature with the FATHER, and as truly his SON as you are the son or daughter of your parents.

As no one, excepting the SON of GOD, knoweth the FATHER, neither doth any excepting the FATHER know the SON; but the FATHER hath been graciously pleased to manifest or shew forth his SON in the flesh, that is, in human nature; he repeatedly owned his beloved SON while he was upon earth, and invested him with divine power.

Is it not a *superlative honour*, as well as a most *valuable privilege*, to be in *Covenant* with such a *great and benevolent being*?

Is it not a most desirable *felicity* to stand in the *relation of a child* to an *almighty and all gracious FATHER*?

Do you believe in *GOD the FATHER ALMIGHTY*?
Do you believe in him as a *CREATOR*? What is
meant by a *CREATOR*?

In whom do you profess to believe in the *six following articles* of your *creed*?

What is meant by believing in *GOD the SON*?

Who knows the *SON*, that is, who knows what *nature* the *SON* is of, how long he has *existed*, and how he is *united* with the *FATHER* so as to be *truly* *God*? Has the *FATHER* been graciously pleased to *manifest* or shew forth the *SON* to the world? How was the *SON of GOD manifested* to the world? Did *GOD the FATHER* own his *SON* while he was thus *incarnate*? What did he invest him with?

Do

Unless GOD had *manifested* his SON to the world mankind could not have known that he *has* a SON.

The SON of GOD was manifested in the flesh in the *person* of JESUS CHRIST, who was both GOD and MAN.

The SON is called in scripture the *WORD* of GOD, because he is the *revealer* and *interpreter* of *divine things*; while *incarnate* he made known to the world that he is the only begotten SON of GOD; that he and the FATHER are ONE; that GOD the FATHER *loved* him before the *foundation* of the world; that he had a *glory* with the FATHER before the world was; that he *spoke* what he had *seen* with the FATHER, whom no *man* had seen; that he came down from heaven to *do the will* of him that sent him; that he came forth from the FATHER, and came into the world, and was to leave the world and go to the FATHER; that he should *ascend up* where he was before.

He affirmed that, being *united* to *human nature*, he was the CHRIST, or MESSIAH; that he *had power* on earth to *forgive sins*; that he was the SAVIOUR of the World, the Way, the Truth, the Resurrection, and the Life; that no one could come to the FATHER but by Him; that all judgment was committed unto him, to the end that all might honour the Son even as they honoured the Father.

He

Do you think mankind could have found out that God *has a SON* if he had not been pleased to *manifest him*?

In *whose person* was the SON of GOD manifested?

What was JESUS CHRIST by his *union* with the *eternal SON of GOD*?

What is the SON of GOD called in some parts of scripture?

Why is he called the WORD?

What did the WORD make known concerning himself while he was *incarnate*?

What did he say he was? What did he say of his *union with the FATHER*? What did he say of GOD the FATHER's *love for him*? What did he say of his own *original glory*? What did he profess to *say*? What did he say about his *coming into the world* and *going out of it*? What did he affirm of himself as *united to human nature*? What did he say he had *power to do*? What did he say of himself

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as

He commanded his disciples to baptize into his name, together with that of the FATHER and the HOLY GHOST; he declared that he should sit on the throne of his glory, and all his holy angels with him; that before him, as the King and Judge, shall all nations be gathered together; that all power is given unto him in heaven and earth; all this you are, as a Christian, bound to believe of GOD the SON.

You are farther bound to believe that GOD the SON hath redeemed you and all mankind; or to believe that, if GOD the SON had not taken our nature upon him, and as the second Adam paid his life as the ransom or price, for restoring to mankind that life which the first Adam forfeited, they would have remained for ever in the state to which Adam reduced them, subject to death, without any hopes of rising again.

On account of the sin of the first Adam, GOD saw fit to conclude all under sin, that he might, on account of the righteousness of the second Adam, give redemption to all.

The wages of sin is death, which every individual of the human race will be found at the last day

as the SAVIOUR of *the world*? What did he say in respect to any one's coming to the FATHER? What did he say was committed to him? Why did he say all judgment was committed to him?

What did he command his disciples to do?

Where did he declare he should sit as judge of mankind?

Who did he say should be gathered before him?

What did he say was given unto him?

What do you profess to believe GOD the SON has done for you and all mankind? What did he do in order to become a Redeemer to you and all mankind? What did he pay down as a ransom or price for the redemption of mankind? For what purpose did he pay down his life? If the SON of GOD, as the second Adam, had not ransomed mankind, in what state would they have remained? To what state did the first Adam reduce mankind? Would it not have been dreadful to be subject to death, without the hope of rising again? What did GOD see fit to do on account of the sin of the first Adam? Why did GOD conclude all the whole race under sin on account of the transgression of one man?

What are the wages of sin? Who at the last day will be found to have deserved death? Then no one

to have deserved; but the *gift of GOD is eternal life, through JESUS CHRIST our LORD*; a gift infinitely preferable to that life which he saw fit to take away.

In the *eighth and ninth articles* you profess to believe in GOD the HOLY GHOST, *who sanctifieth you and all the elect people of GOD.*

To *believe in GOD the HOLY GHOST* is not only to believe that there *is* a HOLY GHOST, but to believe that he is *no created spirit*, but as *really and truly in the nature of GOD* as you are in the *nature of mankind*. This is proved in scripture.

You are required also to believe that the HOLY SPIRIT *sanctifieth you and all the elect people of GOD.*

To *sanctify* signifies to *make holy*; wherever the HOLY GHOST is there is *holiness*.

Adam defiled human nature by committing *sin*, and every human creature partakes of this defilement when it comes into the world; but the HOLY SPIRIT sanctifies the *elect people of GOD*.

The word *elect* signifies *chosen*. The *elect people of GOD* are his *adopted children, elected, in the sacrament*

can have just cause of complaint that *death* has been inflicted upon them? What is the gift of GOD? Which is to be preferred, the *natural life* of man, or the *eternal life* which is the gift of GOD?

What do you profess in the *eighth* and *ninth* articles of the *creed*?

What is meant by *believing* in GOD the HOLY GHOST? Is the HOLY GHOST a *created spirit*? What is he? Where did I tell you it is proved that the HOLY GHOST is in the *nature* of GOD?

What do you profess to believe that the HOLY GHOST does for you and all the *elect* people of GOD?

What is meant by *sanctifying*?

What is there where the HOLY GHOST is?

Is human nature *defiled*?

How was it *defiled*?

Who partake of this *defilement*?

What does the HOLY SPIRIT do?

What is the meaning of the word *elect*?

Who are the *elect* people of GOD?

ment of baptism, to be heirs of an heavenly inheritance; when GOD *adopted them* the HOLY SPIRIT cleansed their nature from its original defilement, and sanctified them.

How the HOLY SPIRIT communicates itself to the *human soul* we cannot tell, for both the HOLY SPIRIT and the *soul* are in their nature *invisible*, and *incomprehensible* to us; nor have we occasion to know, for *sanctification* is the *work* of the HOLY SPIRIT; our proper business is to *pray for his aid*.

We have need of a *sanctifier all our lives*, though we were made holy at our *baptism*; for we *defile ourselves* and become *unholy* whenever we *commit sin*, and we never can make ourselves *holy* again; but the HOLY SPIRIT, for CHRIST's sake, renews or sanctifies anew those who *sincerely repent* of their sins, and *earnestly desire* to be *holy persons*, *elect people of GOD*, *members of the holy catholic church*, and of the *community of saints*.

It is very comfortable to contemplate the great *Creator and Governor* of the world as a kind and tender *Father*, *merciful* and *forgiving*, rather than as a *vindictive God*, ready to *avenge* himself on all who offend his laws.

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When were they *elected*?

To what were they *elected*?

What did the HOLY SPIRIT do when GOD *adopted* them?

How does the HOLY SPIRIT communicate itself to the *human soul*? Why cannot you tell? Have we any occasion to know the method of *sanctification*? Is it not enough for us to have an assurance that it is done? Whose *work* is *sanctification*? What is our proper business?

How long have we need of a *sanctifier*? If we were made holy at our *baptism*, how comes it to pass that we stand in need at any time of *sanctification*? Cannot we make ourselves *holy* again? What does the HOLY SPIRIT do for us? For whose sake will the HOLY SPIRIT *renew* us? Whom will he *renew*? Do you think he will *renew* unto *holiness* those who have no desire to be *holy persons*? Do you think he will sanctify those who have no wish to be among the *elect people of GOD*, members of the *catholic church*, and of the *community of saints*?

Is it not very comfortable to contemplate the great *Creator and Governor* of the world as a kind and tender father, *merciful and forgiving*? Should we be so happy if we regarded the SUPREME BEING as a *vindictive GOD*, ready to *avenge* himself on those

It is equally comfortable to believe that, though we cannot escape death, we have a blessed *Redeemer*, who has paid the price of our redemption, and purchased for us a title to everlasting life, and a heavenly inheritance; and that for his sake we shall rise from the dead to enjoy them.

And it is an additional comfort to believe that we have a *sanctifier* to make us *holy* and *acceptable* in the sight of God.

Cherish in your mind, then, a desire to have the belief of the *Holy Trinity*, or *Divine Three in One*, confirmed to you; study the scriptures with *humility*, and you may confidently hope that your *reason* will
be

who offend his laws? Are you willing then to believe in GOD *the FATHER, who hath made you and all mankind?*

Is it comfortable to believe that, though you must die, you cannot escape *death*, yet you have a *blessed Redeemer* who will raise you again? Is it not comfortable to believe, that though *you* can make no amends to GOD for the transgression of the *first man* and your own *personal guilt*, your *Redeemer* has made the *atonement* required for the sins of *you* and *all mankind*? Is it not comfortable to believe that, though you could not obtain an *eternal inheritance for yourself*, much less for a *whole race of sinners*, your *Redeemer* has done it for *you all*? Are you willing to believe in GOD *the SON, who hath redeemed you and all mankind?*

If you are sensible that you are of a *sinful nature*, which you cannot yourself *cleanse* from the defilement of sin, if you are conscious that you have repeatedly *defiled your own soul by personal sins*, and that you cannot *renew it with holiness*, is it not very comfortable to believe in a *sanctifier*? Are you willing to believe then in GOD *the HOLY GHOST, who sanctifieth you and all the elect people of GOD?*

Are you disposed to believe in the *Holy, Blessed, and Glorious TRINITY*? Do you wish to have this belief *confirmed* to you? What method did I advise you to pursue for this purpose? How should you

be so assisted by the HOLY SPIRIT, as to be *fully convinced* that what is revealed concerning the *Father, Son, and Holy Ghost*, is certainly true. But if you *willingly entertain doubts* of those things which God has graciously revealed, you cannot *expect the aid of his Spirit*, and without it you will never be able to distinguish *truth from error* in spiritual concerns; the *meek or teachable* GOD has promised to *guide in judgment*, but he declares that he *resists the proud*, or those who think they have no need of a divine guide.

P A R T III.

The Commandments.

I HOPE you understand what you are required, as a *member of CHRIST, a child of GOD*, and an inheritor of the kingdom of heaven, to *renounce*, and what you are required to *believe*.

I will now endeavour to explain to you what you are to *do*, for it will not be sufficient for your *salvation*.

study the scriptures? If you study them with *humility*, what may you confidently *hope*? Have not you often been convinced by your instructors of the *reality* of things which, to your unexperienced mind, appeared before *impossible*? Do not you think the *WORD* of *GOD*, and the *secret influence of the Holy Spirit*, can produce as great an effect as the instruction of your *fellow creatures*? Suppose you should be inclined to entertain *doubts* of the *truth* of those things which *God* has revealed, can you expect the *aid* of *God's Holy Spirit* then? What did I say you would not be able to distinguish without the aid of the *Holy Spirit*? Whom hath *God* promised to *guide in judgment*? Whom does he *resist*? Who may we understand by the proud?

PART III.

EXPLANATORY QUESTIONS.

WHAT are you as a *member of CHRIST*, the *child* of *God*, and an *inheritor of the kingdom of heaven*, required to *renounce*? What are you required to *believe*?

Is it sufficient for your *salvation* that you *renounce* and *believe* the things which your *godfathers* and

tion that you *renounce* the devil, and all his works, &c. and *believe* all the *articles* of the Christian faith, without *doing* the *third thing* your *god-fathers* and *godmothers* promised in your name.

CATECHISM.

Q. You said that your *godfathers* and *godmothers* did promise for you that you *should keep* GOD's *commandments*, tell me how many they be?

A. Ten.

Q. Which be they?

A. The same which GOD spake in the twentieth chapter of *Exodus*, saying, *I am the LORD thy GOD, who brought thee out of the land of Egypt, out of the house of bondage.*

EXPLANATION.

The *commandments* here meant are the *Ten Commandments*, called the *Decalogue*, which GOD spake, in the hearing of the *people of Israel*, on *mount Sinai*, and wrote with his *own finger*, or by his *immediate power*, on *two tables of stone*. They are conveyed to us in the twentieth chapter of a book called *Exodus*, which was written by *Moses*; and they are repeated in another book called *Deuteronomy*, written also by *Moses*: these books make a part of the *Bible*, and are most certainly true.

The *commandments* were given in a very *solemn* and *awful* manner. The LORD had before said
unto

godmothers promised and vowed you should renounce and believe? What must you do? Which is the third thing your godfathers and godmothers promised in your name?

What did your *godfathers* and *godmothers* promise you should *keep*?

How many *commandments* are there?

What *commandments* are here meant? By what other name are they called? In whose *hearing* did God speak these *commandments*? From whence did he speak them? What did God do besides *speaking the commandments*? What is to be understood by his *writing them with his own finger*? In what part of scripture are these *commandments* to be found? Who wrote the book called *Exodus*? Are the *commandments* to be found in any other book? Who wrote *Deuteronomy*? What do these books make a part of?

Were the *commandments* given with any particular *solemnity*? For what purposes did the LORD say

unto *Moses*, *Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children*; and, on the day appointed, the people, in obedience to GOD's command, came near, and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto the people out of the midst of the fire, and they *heard the voice of the words, but saw no similitude*, nothing that bore resemblance to any creature, only they heard a voice; and the LORD declared unto them his *Covenant*, even the *Ten Commandments*.

Before GOD spake the *Commandments* he said, *Hear, O Israel, I am the LORD thy GOD, who brought thee out of the land of Egypt, out of the house of bondage*; by which words he acquainted them that he was the LORD GOD of their father *Israel*, or *Jacob*.

The LORD GOD was the same *divine Being* who was also the LORD GOD of *Adam*, of *Abraham*, and of *Isaac*, and who is now the LORD GOD of *Christians*; the SON of GOD, the WORD; not GOD the FATHER, for him no man has seen at any time; nor is the LORD an *angel*, or any *created being*.

The LORD GOD reminded his people *Israel* of the *deliverance* he had lately wrought for them by
bringing

say he would let the people of *Israel* hear his words? Then GOD designed that *children* should be taught the *Ten Commandments*? Do not you think it must have been very awful to behold *Mount Sinai* as *Moses* describes it to have appeared on this solemn occasion? Must it not have been very affecting to hear the LORD himself speaking the *commandments* out of the midst of the *fire*? What did the people hear? What *similitude* did they see? What is meant by their seeing *no similitude*? What did the LORD declare unto the people of *Israel*? What is here meant by his *Covenant*.

What did the LORD GOD say before he spake the *Ten Commandments*?

What did he acquaint the *Israelites* with by those words?

To whom was he LORD before he brought the children of *Israel* out of *Egypt*?

Whose LORD is he now?

What is he now called besides the LORD?

Is this LORD GOD the FATHER? Is this LORD an *Angel*? Is he a *created being*? What is he then?

What did the LORD remind the *Israelites* of when he had told them he was the LORD their
GOD?

bringing them out of the *land of Egypt*, where they were in the house of bondage, or a state of slavery, in order to put them in possession of the land which he had *promised* to their *forefathers*, *Abraham*, *Isaac*, and *Jacob*; he called *Egypt* the *house of bondage*, because of the state of slavery to which the *Israelites* were reduced by the *Egyptians*.

The *Commandments*, though given at *first* to the *people of Israel*, are *suitable* to all *people* who are in *Covenant* with *God*; for they *order* such things as *God approves*, and *forbid* such things as he *hates*: the observance of them will keep *Christians* in the way of *salvation*.

CATECHISM.

The *first Commandment*.

Thou shalt have none other Gods but me.

EXPLANATION.

Enlightened by the scriptures of the *New Testament*, we understand that it was the will of *God*, the *FATHER ALMIGHTY*, to receive the worship of the *Israelites* through his only *SON* (though he was not revealed to them by that title), and that they should honour the *SON*, according to his *Divine nature*, as the *only LORD GOD*?

The

GOD? Did not this wonderful deliverance prove that he was the LORD GOD? Could any but GOD have changed the course of nature as was done in the plagues of *Egypt*? For what end did the LORD GOD bring the people out of *Egypt*? What did the LORD call the land of *Egypt*? Why did he call it the *house of bondage*?

To whom were the *commandments first given*? To whom are they *suitable*? In what respects are they *suitable to all*? Who are in *Covenant* with GOD? What will the observance of them keep *Christians* from? Are not the *Ten Commandments* then deserving of our best attention?

Which is the *first commandment*?

Through whom do we understand from the *New Testament*, that it was the will of GOD the FATHER to receive the worship of the *Israelites*?

How were *they* to honour the SON?

Was he called the SON of GOD at that time?

What

The *heathen nations* fancied that there were a number of *Gods*; but the *Israelites* were commanded to have none other besides their SAVIOUR, the *Divine Being* who had *saved* them from their *enemies*, and brought them, by wonderful miracles, *out of the land of Egypt, out of the house of bondage.*

The same LORD GOD has been a SAVIOUR to all mankind; he wrought salvation for them by taking *human nature* upon him, as has been already explained to you; while *incarnate* the LORD revealed things concerning the DEITY, which, for wise reasons known only to GOD, were *hidden* from the *Israelites*; he spake of the FATHER from whom he himself proceeded, and of the HOLY SPIRIT, and taught *Christians* to have no other GOD but that *incomprehensible Being* in whose *Divine nature* are included FATHER, SON, and HOLY GHOST; therefore, when you repeat this *Commandment*, or hear it *recited*, you should regard it as calling upon you, as a *Christian*, to keep stedfast to the adorable TRINITY, in whose name you have been *baptized*, and to have *no other God*, but to worship the DEITY through JESUS CHRIST our LORD.

To

What did the *beathen nations* fancy? What command was given to the *Israelites*? What *Gods* were they to have? Then as GOD the FATHER and GOD the HOLY GHOST were not revealed to them, the *Israelites* worshipping the LORD GOD who brought them out of the *land of Egypt*, and spake the *Ten Commandments* to them, was a full and complete worship of GOD, was it not? Was not the LORD a SAVIOUR to the *Israelites*? From whom did he save them?

Has the LORD been a SAVIOUR to any besides the *people of Israel*?

How did he work the salvation of *all mankind*?

What did the LORD GOD reveal while he was *incarnate*?

Of whom did he speak?

What did he teach *Christians* in respect to the GOD they were to worship?

If *Christians* are to have *no other* GOD than that *incomprehensible Being* in whose *Divine nature* the FATHER, SON, and HOLY GHOST are included, what should they look upon the *first Commandment* of the *Decalogue* as calling upon them to do?

What *other God* should *Christians* have besides the TRINITY?

Through whom are they to worship the TRINITY?

What

To *have no other God* signifies, not merely to *believe* GOD to be such as the scriptures describe him, and that there is no other, but to be ready to *obey the Divine will and commandments at all times*, and not to suffer any thing to occupy that place in your *affections* which belongs to GOD alone.

The *first Commandment* calls upon you, as a *believer in GOD*, to *renounce the Devil and all his works, the pomps and vanities of the world, and all the sinful lusts of the flesh*, for GOD's sake; or that you may serve GOD as you ought to do.

Those who give up their minds to *work wickedness* may be said to *dishonour* GOD, for they give their service to the *Devil*.

And those who prefer the pomps and vanity of the world, or satisfying the lusts of the flesh, to *keeping GOD's Commandments*, put them in the *place of* GOD, and may be said to have other *Gods*.

What is to be understood by *having no other Gods*? Does it mean merely believing there is such a God as the scriptures describe, and no other? If you believe in such a God what will you be ready to do? Will you suffer any thing to occupy that place in your *affections* which is due to God alone?

What does the *first Commandment* call upon you to do as a *believer in God*? Why are you to *renounce* them? For whose sake are you to *renounce* them? Can you *serve God* as you ought to do if you do not *renounce* that enemy and those things which would draw you from your duty? Is it *worth while to renounce the Devil and all his works to serve that God* who is your *tendereſt Parent*, your *beſt Friend*, and your *greateſt Benefactor*?

What may thoſe be ſaid to do who *work wickedneſs*?

How do they *diſhonour God*?

Would not even an *earthly parent* think himſelf diſhonoured were his child to quit him in order to put himſelf under the direction of his *greateſt enemy*? Would not any *friend* think himſelf *diſhonoured* if one to whom he had expreſſed the greateſt affection ſhould prefer thoſe who were bent on *deſtroying him*? Would not one who had conferred a number of obligations upon a perſon greatly his inferior think himſelf diſhonoured if that perſon, inſtead of ſerving him, ſhould enter into the ſervice of his declared

 THE SECOND COMMANDMENT.

Thou shalt not make to thyself the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

EXPLANATION.

The *Image of GOD*, he who appeared as GOD in the world is the *Son of THE FATHER ALMIGHTY*; he is called, by *St. Paul*, the *brightness of his Father's glory, the express image of his person*; in him GOD is as truly *seen* as we behold one of *mankind* when we look upon any *human creature*. Wherever it is said in scripture that GOD *appeared* and *spake*, we must understand the expression to relate to the *Divine Image of the FATHER*; for the FATHER is *invisible*, no man has seen him at any time.

At

clared enemy? Why then should we treat God worse than any one would like to be treated by their fellow creature?

What does this *Commandment forbid* to be made?

What does it *forbid* to be *done* in respect to *graven images, &c.*?

What *sort* of a GOD does the LORD style himself?

What does he *threaten* to those who *bate* him?

What does he *promise* to those that *love* him and *keep his Commandments*?

Who is the *Image of God*?

What is the SON of GOD called by *St. Paul*?

When we read in scripture that GOD *appeared*, what are we to understand by the expression?

Did not GOD *the FATHER* appear?

If the SON is the *very Image of the FATHER*, truly GOD, and *one with the FATHER*, ought not all creatures to *bow down and worship him*?

What

At the time this *Commandment* was given there were *many nations* upon earth, particularly the *Egyptians*, who, instead of honouring the *Divine Image* (then called the *LORD GOD*), by *bowing down to him* and *worshipping him*, made to themselves idols or images of *silver and gold, wood, stone, &c.* in the likeness of *birds, beast, fishes, &c.* These *graven images*, and other *likenesses* of things in heaven and things on earth, and things under the earth, they made to represent *false Gods*, which had no existence but in the imaginations of man, who, *fancying themselves wise*, or capable of discerning or understanding *divine things* by their own *natural reason*, had become *fools*.

To these *graven images* and *likenesses* the *heathens* bowed down and worshipped in preference to the *LORD GOD*, whom they *professed to hate*.

The *LORD GOD* being, as he styles himself in the *Commandment*, a *jealous God*, or determined to *maintain the honour of the true God*, and *not to give that praise to graven images*, or any creature which belonged to *him alone*, as the *Divine Image*, called upon the *Israelites*, the people he had *chosen for his own*, not only to pay him the *outward worship* of bowing down to him alone as *GOD*, but to give him their *love*; and declared that he should make a manifest difference betwixt those among them who loved him, and those who hated him.

And

What did *many nations* do, at the time the *Ten Commandments* were given, instead of *bowing down and worshipping the LORD GOD*? What did they *make to themselves*? What did they mean to *represent* by their *graven images*, and other like-*nesses* of things in heaven and earth, &c.? Were there any such *beings* as they represented by these *images*? How came any man to suppose that there were other *Gods* besides the *Supreme Being*? Was it not great *folly* to suppose they could discover and understand *divine things* by their own *natural reason alone*?

How did the *heathen nations* honour their *false Gods*? To whom did they prefer them? Did they *love* the LORD GOD, or *hate* him.

What does the LORD GOD style *himself* in this *Commandment*? What is understood by his calling himself a *jealous GOD*? Whose *honour* was he determined to *maintain*? What was he resolved *not to give* to *graven images*? What people had the LORD *chosen for his own*? What did he call upon them to do besides *worshipping him*? Between whom did he declare he should *make a difference*?

And as the *maintenance* of his worship depended chiefly on *parents*, he *threatened fathers* with a punishment which was the most likely to *deter* them from *forsaking* his worship and *worshipping idols*, and *promised a reward* which was most likely to *encourage* them to love him, and keep his *commandments*; *I will visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.*

This *threatening* and *promise* were fulfilled to the *Israelites*. When the *Jewish nation* dishonoured the LORD GOD by *idolatry*, which was frequently the case, they were visited with *temporal judgments*, their *enemies* were suffered to oppress them, and the effects of these evils were usually felt to the *third and fourth generation*: when they honoured him, they were invariably *prosperous* and *happy*.

When you read or hear this *Commandment*, you should call to mind in what manner *Christians* are required to honour and worship the LORD GOD, which is to be learnt from the *New Testament*.

The *New Testament* teaches *Christians* to honour the LORD as the *only begotten SON of GOD*, as the *only Mediator* of mankind.

On whom did the *maintenance* of his worship chiefly depend? What did he *threaten* to such *parents* as should *hate him*? Was not this threat likely to *deter parents* from *hating* the LORD? Could a *tender parent* bear the thought of entailing *judgments* on his beloved offspring? What did the LORD *promise* to such *parents* as should *love him* and *keep his Commandments*? Was not this *promise* a great *encouragement* to *love him* and *keep his commandments*? Would not a *tender parent* naturally *wish* to have *mercy shewed* to his *children* while *judgments* were falling upon the *children of the wicked*?

Was this *threatening* and *promise* fulfilled to the *Israelites*?

What happened to them when they joined with the *haters of the LORD GOD*, the *idolatrous nations*?

What *judgment* in particular fell upon them?

How long did the nation usually feel the *effects* of these *judgments*? What *state* were they in when they *honoured the LORD*?

What should you *call to mind* when you *read* or *hear* this *Commandment*?

From whence are *Christians* to learn how *they* are required to keep the *second Commandment*?

How does the *New Testament* teach them to honour the LORD?

If they regard him in this light, they will perceive, that they will be guilty of a sin similar to that which was forbidden to the *Israelites* in this Commandment if they *deny the divinity* of their LORD, and bring him down in their imaginations to a *level with creatures*, by saying that he was a *mere man*; nay, even if they style him the *highest of all created Beings*.

They will also perceive that they ought not to exalt, in their imaginations, any *creature* to an *equality* with the SON of GOD, as those do who pray to the *Virgin Mary*, *angels*, and *saints*, to *intercede* for them, to *avert evils*, or to *bestow blessings*, upon them; and they will conclude, since our LORD sits at the right hand of GOD, to receive himself the worship of his faithful people, and make intercession for mankind, and is ready to send the HOLY GHOST to help them to worship the TRINITY in spirit and in truth, it must be offensive to him when they make *images* or *pictures* of his *human nature*, of his *cross*, of his *mother*, of the *angelic host*, or any *creature* whatever, to bow down to as *objects of worship*, or *helps to devotion*.

If they regard him as the *only Mediator*, will they not perceive that when they *deny his divinity*, they are guilty of an offence similar to that of the *Israelites* when they put him on a *level* or an *equality* with *idols*.

If the LORD was displeased at being *ranked with idols*, who were represented by *men* and *other creatures*, do you not think he will be displeased with those who *deny his being more than man*? As the LORD is certainly in the *nature of God*, and *truly God*, do you think he will be pleased even with those who allow him to be the *highest of created Beings*?

As the SON of GOD has condescended to be the *Mediator of mankind*, is it not an *affront* to him to seek the *mediation* of the *Virgin Mary*, *angels*, and *saints*? Where is our LORD now? What does he do for his people? If *he* is ever ready to *receive the worship of his people* and *intercede* for them, is there any occasion for the *mediation of others*? Since we are allowed to direct our petitions to our LORD in heaven, do you think he will approve of our making *images* and *pictures* of his *human nature*, of his *cross*, &c. to bow down to and worship?

THE THIRD COMMANDMENT.

Thou shalt not take the name of the LORD thy GOD in vain, for the LORD will not hold him guiltless that taketh his name in vain.

EXPLANATION.

The people of Israel were to devote themselves to the service of the LORD GOD, and to make all their solemn engagements, whether with those of their *own nation* or *strangers*, in *his name only*.

They were also to offer their sacrifices and prayers to him ; but this Commandment forbade their taking the name of the LORD their GOD *in vain*, or using it lightly as a common word.

Christians should consider by what names GOD is revealed *to them* ; whatever GOD is called in the scriptures of the *New Testament* should be considered as *sacred names*, to be honoured equally with that by which the *Deity* was known to the *Israelites*.

GOD and LORD are sacred names ; the FATHER, the SON, and the HOLY GHOST, are sacred names ; and so are the names CHRIST and JESUS.

Christians are required to devote themselves to the service of GOD, in the *name of the FATHER, SON, and HOLY GHOST*.

In *this* name they are to be *baptized* ; and if it is necessary for them to *affirm* any thing upon *oath*, they

EXPLANATORY QUESTIONS.

Which is the third Commandment? What does the Commandment forbid? What does it say of him that taketh the name of the LORD his GOD in vain?

To whose *service* were the *Israelites* to devote themselves?

In whose name were they to make all solemn engagements?

What were they to offer to the LORD GOD?

What were they forbidden to do?

What may be understood in general by taking it in vain?

What should Christians consider?

In what light should they regard all the names of the *Deity* in the scriptures?

How are all those names to be honoured?

Can you tell me the principal of the sacred names?

In what name are Christians required to devote themselves to the service of GOD?

In what name are they to be baptized?

In what name are they to affirm any thing upon oath?

they are to do it in the name of that GOD to whom the four Gospels relate.

The names of GOD are to be used in *prayer* and *praise*, in *teaching* others to *know him*, or *exciting* them to *love him* and *keep his commandments*.

Christians may also *bind themselves* to fulfil *Covenants* and *promises* by a *solemn oath* in the name of GOD, and call upon him to *witness* the *truth* of what they say, and *help* them or *not*, according to the *truth* or *falsehood* of their evidence, when the *law of the land* requires from them an *attestation upon oath*.

Our LORD indeed commanded his disciples not to swear at all; but this restriction is generally understood to be confined to the use of oaths on frivolous occasions, when the plain affirmations of *yes* and *no* will answer every good purpose.

But though solemn oaths are consistent with Christianity, the *sacred names* are never to be taken *in vain*; they are not to be used *wickedly*, or *irreverently*, for an *ill purpose*, or in *common conversation*. GOD's name is *taken in vain* in *prayer* and *praise* when the *heart* does not go along with the *lips*.

It is taken in vain, in *common conversation*, when any one says, without any *serious thought* of the *Deity*, O GOD, O LORD, JESUS CHRIST; nay, even when they say, O *merciful*! O *gracious*! or use any other epithet that is proper to God alone.

Those

To what GOD do the four Gospels relate ?

When are the names of GOD to be used? Can people *pray* to GOD, or *praise* him, without using his names? Can they *teach* others to *know* him, or *excite* them to *love* and *fear* him, without using his names?

If the *Israelites* were allowed, nay commanded, to *bind themselves* to fulfil promises, &c. by a *solemn oath*, in the name of the LORD GOD, to call upon him to *witness* their *truth*, is it not reasonable to suppose that GOD will allow the *same practice* in Christians?

Did not our LORD, while upon earth in *human nature*, command his disciples not to *swear at all*?

What is usually understood by his saying, *Swear not at all; but let your conversation be, yea yea, nay nay*?

Can it be right to use the *sacred names* for *ill purposes*, or in *common conversation*?

Is GOD's name ever taken *in vain* in *prayer* and *praise*?

How is it taken *in vain* in *common conversation*?

Will any one who has a proper reverence for the *Deity* call upon him in this *careless way*?

Those take it *dreadfully in vain* who accustom themselves to *swear in common discourse*, or call upon God to send his *curse*, or any evil, upon *themselves or others*.

But the very *worst way* of taking God's name in vain is that which is called *perjury*, or taking a *solemn oath falsely*.

The Commandment tells us, that *the Lord will not hold him guiltless that taketh his name in vain*. The meaning of which is, that he will look upon those who do so as *guilty persons*, and *punish them accordingly*.

Young persons should accustom themselves to *speaking* the names of God with the *utmost reverence* when they have occasion to use them. If they find any of the sacred names in a *book* they are reading, or if these names occur in any *lesson* they are repeating by heart, they should pronounce them *slowly and distinctly*.

Even the *ignorant and illiterate* do this when they address their *superiors* by the *titles* which distinguish their rank. It is not usual to hear the words, *your Majesty, your Royal Highness, your Grace, your Lordship, your Ladyship, Sir, or Madam*, spoke

in

Is it not dreadful to hear people call upon GOD to curse, or cut off from being, one of his people, to damn, or send to a place of everlasting torment, either themselves or others? Is it not dreadful to hear them affirm the most trifling insignificant things in the sacred names of GOD? Can it be thought that GOD will bring evil on any one merely to gratify the wishes of profane people?

Which is the very worst way of taking the sacred names in vain?

What is *perjury*?

What does the Commandment say the LORD will not do in respect to him who taketh his name in vain?

What is the meaning of not holding him guiltless?

What should young persons accustom themselves to do when they have occasion to use the sacred names of GOD?

If they meet with any of those names in a book as they are reading, or if they occur in any lesson they repeat, in what manner should they pronounce them?

Is it usual, even for the ignorant and illiterate, much less for those who are well educated, when speaking to persons of superior rank, to say *your Majesty, your Royal Highness, &c.* in a careless indifferent way, as if they did not at all consider who

in the careless indifferent manner with which it is very common to speak the *sacred names of the SUPREME BEING.*

We do not hear people appealing to their *superiors* for the truth of every *nonsensical thing* they choose to say, desiring them *to exert the power* they may chance to possess in *bringing evils* on others, or *daring* them to *withhold* their *favour* and *protection* from *themselves*, and *deprive* them of the blessings they have been accustomed to receive from their hands: but how often is the *Supreme Being*, the *Creator*, the *Saviour*, and the *Sanctifier*, treated in this manner!

Young people sometimes get a habit of *talking profanely* in their earliest years; there are persons in the world who take delight in teaching the *infant tongue* to *lisp impiety*—they have much to answer for—the LORD assuredly will not hold *them* guiltless.

It

they are speaking to? Ought they then to speak the sacred names of the *Deity* with indifference or disrespect? Should not they consider that they are speaking to, or of, the *greatest of all Beings*, he who is infinitely superior, not only to the highest upon earth, but to the highest of the host of heaven?

Do we hear people appealing to their *superiors* for the truth of every nonsensical thing they may choose to say? Would it not appear very *ridiculous*, as well as *impertinent*, to say continually, the *king*, or the *queen*, *knows that what I say is true*? What should we think of a person who for mere trifles would go to the *greatest benefactor* his companion has, and entreat him to withdraw his kindness from him, and distress him in the cruelest manner, merely to gratify his passion or resentment? What should we think of a person who should call upon his *own best friend* to *cast him off*, and do him the greatest harm that could possibly be done him? If such conduct would appear absurd in our transactions with our fellow-creatures, ought we to practise it towards God? Is not this the practice of common swearers?

How did I say children often get into a habit of *talking profanely*? Is it not very shocking to hear children *lisping oaths* and other impious expressions? Do not you think those who *teach* them to do so have much to answer for? Would not these very persons think *themselves affronted* if other people were

It frequently happens that *youth* take up the custom of *common swearing* from an idea that it is *manly* and *fashionable*. Nothing is *manly* that is not *consistent with reason*, and *reason* will never direct any one to *affront the CREATOR and GOVERNOR, the SAVIOUR and SANCTIFIER of mankind*; neither can fashion justify *impiety*.

THE FOURTH COMMANDMENT.

Remember that thou keep holy the *Sabbath Day*. Six days *shalt thou* labour, and do all that thou hast to do; but the *Seventh Day* is the *Sabbath* of the LORD thy GOD; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the *Seventh Day*, wherefore the LORD blessed the *Seventh Day*, and hallowed it.

EXPLANATION.

were to instruct children to talk impertinently to or of them? Do you think GOD will *hold them guiltless* who teach *children to swear*?

What is frequently a motive with *young persons* for their taking up the custom of *swearing*? Is not *man* distinguished from inferior creatures by the *faculty of reason*? Can any thing be *manly*, then, which is not *reasonable*? Can it be thought reasonable to affront the *Creator, Governor, Saviour, and Sanctifier of mankind*? Do you think a desire of being fashionable will justify *impiety*?

What does this Commandment enjoin? How many days are allowed for labour between the Sabbaths? What is to be done on those six days? Which day is the Sabbath? Whose Sabbath is it called? What is forbidden to be done on the Sabbath Day? Why is the Sabbath Day to be kept holy? What is the LORD said to have done on the Seventh Day? What did the LORD do on account of his resting on the Seventh day?

What

EXPLANATION.

To *remember* any thing is to keep it in mind so as never to forget it.

To keep a day *holy* is to devote it to the peculiar service of God.

The meaning of the word *Sabbath* is *rest*; a *Sabbath Day* is a *holy resting day*.

The beginning of this Commandment requires all who are in *Covenant* with the LORD GOD to *remember*, or *never to forget*, to keep *holy the Sabbath Day*; and in the latter part we are told, that the *seventh day* is the *Sabbath*, a day of *holy rest*, set apart for the commemoration of the power, wisdom, and goodness, displayed by the *Almighty* in the creation of the world.

It certainly is very right that the *Creator* should be thus honoured to the end of the world; for every generation, nay every individual, enjoys the blessings of creation.

The *Israelites* had another great blessing to commemorate on the Sabbath, their deliverance from
Egyptian

What is meant by *remembering* any thing?

What is meant by keeping a day *holy*?

What is the meaning of the word *Sabbath*?

What is a Sabbath Day then?

Who does this Commandment require to remember the Sabbath Day? Then in every household, among those who are in Covenant with God, not only *fathers and mothers, masters and mistresses, but children, servants, strangers, visitors, or lodgers, and the very cattle which assist men in their weekly labours, are to rest on the Seventh Day, are they not?* What kind of a resting day do you suppose the Sabbath was designed to be? For what purpose was it set apart? Then it was not designed to be a day of idleness or dissipation, was it?

Do not you think it is very proper that one day in seven, at least, should be employed in the peculiar service of the great *Creator*? Who enjoy the blessings of the creation? Do not every generation partake of them? Has not every individual cause to be thankful to God for creating them, and providing such a world for their habitation?

Had the *Israelites* any other blessing to commemorate besides those of creation? What was it?

Have

Egyptian bondage; and Christians have an infinitely greater, the resurrection of our LORD JESUS CHRIST, which may be regarded as a new creation of mankind, the deliverance of *human nature* from the *grave*, and the restoration of everlasting life.

We learn from the Commandment, that the LORD GOD not only hallowed the Seventh Day, or set it apart for his own day, but he *blessed* it also, that it might be a day of rest and comfort to man and beast; from which we may understand that, instead of being a dull, tiresome day, as many think it, the Sabbath, if it is observed agreeably to the design of it, will be found by far the happiest day in the week.

That part of the Commandment which enjoins rest from labour chiefly concerns heads of families; but you may perceive that young persons are required to keep the Sabbath, for parents are particularly enjoined to see that it is observed by their sons and by their daughters.

The *Israelites* were strictly enjoined to do *no manner of work* on the Sabbath, because they were to distinguish themselves, among *idolatrous nations*, as the *worshippers* of the true GOD, the CREATOR of the world; but when the LORD came upon earth in human nature, he took off this restriction so far as to allow and recommend *works of mercy* to be performed

Have Christians as great an additional blessing to commemorate? What is it? In what light may our LORD's resurrection be regarded? What did it deliver human nature from? What did it restore?

What did the LORD GOD do when he appointed the Sabbath? What is meant by his hallowing it? What did the LORD GOD do besides *hallowing* it? Why did he *blefs* it? Do you think the LORD pronounced a blessing on it with a design to make it a dull, troublesome day to mankind? What is it most likely to prove if observed agreeably to its original institution.

Whom does that part of the Commandment which enjoins rest from labour principally concern? Are not *sons* and *daughters* mentioned? Is it not evident then that the LORD requires *children* to keep the Sabbath Day holy?

What was particularly enjoined to the *Israelites*? Why were they so strictly commanded to do *no manner of work*? When the LORD came upon earth in *human nature* did he give permission for any kind of work to be done on the *Sabbath Day*? What works did he recommend to be done on it? Did he attend public worship himself on the *Sabbath Day*?

performed on the *Sabbath Day*. However he set the example himself of regular attendance on *public worship* every *Sabbath Day*; of course that is not to be omitted by *Christians*, unless on very extraordinary occasions, of which young persons are not competent to judge.

The way in which *young Christians* should keep the *Sabbath* is, to go to church *twice a day*, if they possibly can; to be very attentive to the *whole service*, and, if they are capable of *singing*, to join in that delightful part of divine worship, *psalmody*; by doing so they might greatly *promote the glory of God* upon earth.

Nothing contributes more to the *filling* of a place of worship than good *psalm singing*. The *ignorant* and *illiterate* are naturally attracted by it, and *well-informed* Christians find their devotion animated when the pious strains of the *inspired psalmist* are properly sung. There cannot be so good an application of that charming talent which is now so generally cultivated, as employing it in *psalmody*; yet how common is it to see the very persons who
can

Day? If our Lord himself set this example, should not Christians follow it?

How often should *Christians* attend public worship if they possibly can? Is it not in the power of most *young persons* to do so? In what manner should they behave at church? Should they *laugh* and *talk* to one another? Suppose a person greatly your superior should invite you to his house, in order to give you *pleasure* and do you *honour*, would you behave in such a manner as to *affront* him? Have you any *superior* worthy to be mentioned with the SUPREME BEING? Can there be a greater affront offered to GOD than to *profane* the day which he has *sanctified* as his *own*, and to behave *irreverently* in his house?

Suppose any young person is taught to *sing* and *play* well upon any musical instrument, can they employ their talent any way so *properly* as in *singing the praises of their Great CREATOR*? Who is it that gives some people *good voices*? Is not such a gift *valuable*? Has not the Great Giver a right to the best return the objects of his bounty can offer? Is there any thing really *mean* in singing the *words* of a great king to the *praise* and *glory* of GOD? What

can patiently devote several hours in a day to attain a proficiency in a *song*, and whose skill enables them to charm the listening ear, sitting *silent* in a *church*, neglecting to express their own thankfulness to that God who gave them the talent they possess, or to assist the devotion of their fellow-christians, but leaving one of the most edifying parts of public worship to a set of *charity children*, or other inferior persons. What credit would it be to young *ladies* and *gentlemen* to lead these humble practitioners, and set them the example of celebrating, with *real devotion*, the praises of that God who is the *Maker* of them *all*!

In the *intervals* of divine worship young persons should study the *Catechism*, and endeavour to prepare themselves for *confirmation*; they should make a point of being *good-natured* all day to every body, and should take care not to hurt *animals*, since the *Sabbath* was blessed for the sake of *beasts* as well as *men*.

If they take a walk in the fields, or in a garden, they should, as they go along, observe and admire the works of the Great *Creator*; if they sing, or play on any instrument, it should be to the *praise* and *glory* of their *Maker*, *Redeemer*, and *Sanctifier*.

What is said in scripture to be the *employment of angels*? Should any *human beings*, however high their station upon earth, disdain to join with the *angelic host*? Should *young ladies and gentlemen* leave the practice of *psalmody* to the *poor and illiterate*? Should they be above joining with the poor? Who is the *Maker* of both *rich and poor*? Should not this distinction then be forgot in *God's house*?

What should young persons do in the *intervals* of divine worship? What should they make a point of being *all day*? Why should they make a point of being *good-natured* to every body the whole *Sabbath Day*? Why should they take care not to hurt *animals* on the Sabbath Day in particular?

If young persons take a walk in the fields, or in a garden, on the *Sabbath Day*, what should they observe and admire as they go along? If they play on any instrument on that sacred day, to *whose glory* should their music be devoted? Do you think it can be right to sing or play any but *devotional pieces* on the Sabbath Day? Are there not enough *such pieces*, without having recourse to *songs*, which,
however

Instead of reading books of mere *amusement*, or, as is often the case, books that *corrupt the mind*, young persons should read and meditate upon the word of God.

Instead of employing their thoughts during this sacred season on the trifling concerns of *this world*, they should think of that *which is to come*, and resolve to prepare themselves for it.

A *Sabbath* thus spent will bring the *promised blessing* with it, nor will it end with the day; the *children of God*, thus trained to honour the LORD God, will be under the guidance of his *Holy Spirit*, and the care of his *Providence*, from one Sabbath to another; they will grow in *wisdom* as they grow in *years*, and be in favour with God and *men*.

THE FIFTH COMMANDMENT.

Honour thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee.

EXPLANATION.

however *harmless* in their moral tendency, must be reckoned *profane* if sung on the *Sabbath*?

What kind of books should be read on the *Sabbath Day*? Can it be right to read books of mere *amusement* on that day? Can it be right to spend the time which the *Creator* claims as *his own*, to be employed to *his honour*, in reading such books as certainly *corrupt* the minds of youth very much, by destroying *good principles* and implanting *bad ones*?

What concerns should occupy the thoughts on the *Sabbath*, those of *this world*, or of that *which is to come*?

What is a *Sabbath* properly spent likely to bring with it? Do you think *God* will *withdraw* his blessing at the end of a day thus spent? Is it not likely that the mind, being *set right* by a proper employment of the *Sabbath*, will *retain* its good disposition for *six days more*; and that *God* will *continue* his *blessing* from one *Sabbath* to another?

Which is the *fifth* Commandment?

What does it enjoin children to do?

EXPLANATION.

To *honour* your *father* and *mother* is to have a high *regard* and *reverence* for them in your heart, and to *shew* this regard and reverence by an *affectionate* and *respectful* behaviour.

Fathers and mothers feel a great deal of *love* and *tendernefs* for their *children*, and have a right to expect love and tendernefs from *them*.

Parents take a great deal of *care* of their children in their helpless infancy, and supply them with clothes and food, without which they would soon die in a miserable manner, for infants cannot possibly get the necessaries of life for themselves.

Parents in general either instruct their children, or endeavour to procure them instruction, that they may not grow up *ignorant*.

Parents usually *maintain* their children till they are able to get a maintenance, and sometimes a great deal longer, and often *deny* themselves many *comforts* and *indulgences* to furnish their children with such things as are likely to be *useful* and *profitable* to them; and, if children are *dutiful*,
parents

EXPLANATORY QUESTIONS.

What is meant by *honouring* a *father* or *mother*?

How is this *regard* and *reverence* to be shewn?

Do you think parents feel *love* and *tenderness* for their children?

What have they a right to expect in return?

Do parents take *any care* of their children in their *infancy*? What would become of *little babies* if no one took care of them? By whom are *infants* usually supplied with *clothes* and *food*? Are not these great benefits?

Are not children very *ignorant* before they receive *instruction*? To whom are they obliged for the instruction they receive? For what *purpose* do parents procure instruction for their children? Would it not be a sad thing to grow up in *ignorance*? Are not children then greatly *indebted* to their parents for the *education* they bestow upon them?

How long do parents usually *maintain* their children? What do parents often *deny* themselves? For what *purpose* do they deny themselves *indulgences*, and sometimes *necessaries*? Is not this a great instance of *kindness* and *love*? If children are *dutiful*, how long do parents continue to love them?

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parents never cease to love them as long as they live ; nay, it is no uncommon thing for a parent's heart to be broken by a child's undutifulness : in short it is not possible to relate all that parents *do* and *feel* for children, neither can children *honour* them too much.

To *shew* that they honour their parents, children should do every thing in their power to make them *happy*.

They should *obey* them, or *do what they order them*, not only *in their sight*, but *out* of it.

They should *submit* to the *correction* of their parents when they have committed any fault, because God has made it a part of the duty of a parent to correct, and of a child to submit.

They should take care of their *clothes* and *other things*, that their parents may not be put to *unnecessary expences* ; and they should endeavour to improve by the instructions their parents give and procure for them.

In short, they should make it their *study* to contribute to their parents' *happiness*.

What does a child's *undutifulness* often occasion? Is it not shocking to think of a *child's breaking a parent's heart*? If parents *feel* and *do* so much for their children, can a child *love* and *honour* a parent *too much*?

What should children do to *shew* their parents that they honour them?

Is it not an honour to parents when children *obey* their commands? Does it not shew that they look upon their parents to be their *superiors*, and persons who ought to be *respected* by them? Is not a parent *dishonoured* by the *disobedience* of a child? Is it sufficient if a child is obedient in the *presence* of a parent? Is it right then for any child to take advantage of a parent's *absence* to do *forbidden* things?

What should children *submit to* when they have been guilty of a fault? Why should they do so?

What should children *take care of*? Why should they take care of their *clothes* and *other things*? Should children put their parents to any *unnecessary expences*?

What should children *study* to do? Must it not give a *good child* great pleasure to contribute to the *happiness* of its parents?

The fifth Commandment conveyed a *promise* to the *Israelites*, that if they would honour their father and their mother, their days should be long in the land which the LORD their GOD was going to put them in possession of, *the land of Canaan*.

Instead of Canaan *Christians* have the promise of an inheritance in the kingdom of Heaven; and Christian children may hope to be rewarded in that kingdom, by their *Heavenly Father*, for their dutiful behaviour to their *earthly parents*, if not with length of days in this world.

Our blessed *Saviour* expressly enjoined the observance of *this commandment*, and set an example of keeping it by his *submissive* and *affectionate* behaviour to the *Virgin Mary*.

Though *fathers* and *mothers* only are mentioned in the Commandment, *grandfathers* and *grandmothers* are *parents*; and if a child has been so unfortunate as to lose a *father* or *mother*, he or she should be *obedient* to whoever acts a *parent's part* by them, whether it be *father* or *mother-in-law*, *uncle* or *aunt*, or *guardian*. Our LORD set an example of this, in his respectful behaviour to *Joseph*, the *husband* of the *Virgin Mary*.

What did the fifth Commandment convey to the *Israelites*?

What *land* was promised to the *Israelites*?

What is promised to Christians instead of *Canaan*? If dutiful children among the *Israelites* were promised to be rewarded with long life in the land of *Canaan*, by whom may dutiful children among Christians hope to be rewarded? May they not possibly be rewarded with length of days in this world, though it is not expressly promised under the Christian Covenant? Are they not likely to have an increase of happiness in heaven on account of their obeying this Commandment?

Did our blessed *Saviour* enjoin the observance of the fifth Commandment?

Did he set an example of honouring parents?

How did he do this?

Are any other persons to be reckoned parents besides fathers and mothers? Who? If a child has been so unfortunate as to lose a father or mother, to whom are they to pay obedience? Have not those who perform a parent's part a title to obedience and respect from a child? Did our *LORD* set an example of respect to those who are not actual parents?

THE SIXTH COMMANDMENT.

Thou shalt do no murder.

EXPLANATION.

Murder is a very dreadful crime: according to the law of the land it is killing a *human creature spitefully and maliciously*. Young persons are seldom guilty of murder, for it is in general the crime of *hardened sinners*; but there have been instances even of *children's* committing it when they have been suffered from their early infancy to give way to passion, to be cruel in their sports, and to practise wanton barbarities upon animals.

Our blessed LORD, when upon earth in human nature, extended this commandment; he taught that whosoever is *angry* with his *brother* (or fellow-creature) *without a cause*, is regarded as a murderer in the sight of GOD, and, though he may escape punishment upon earth, is liable to the judgment of GOD hereafter.

By being *angry without a cause*, we may understand being *envious* or *jealous*, wishing other people dead or deprived of the blessings they enjoy.

Our LORD also reckoned those as murderers who *destroyed* the *good name* of their fellow-creature; and *St. John* says, that he who *hateth* his *brother* is a *murderer*.

In

EXPLANATORY QUESTIONS.

What is the sixth Commandment?

What is *murder*?

What kind of persons are those who usually commit murder?

Do not you think those people must have dreadfully wicked hearts who can bring themselves to kill others?

Did our blessed LORD, when upon earth, extend this Commandment?

What did he teach?

What is to be understood by *being angry without a cause*?

Who else did our LORD reckon *murderers*?

What does *St. John* say?

In order to prevent their ever committing the horrid crime of murder in any manner, young persons should take care not to give way to *anger*, *hatred*, *malice*, and *revenge*, for these are the passions that lead to murder; whether we limit the crime to the taking away life, or consider it in a more extensive sense according to our SAVIOUR's doctrine.

Young persons should not hurt their companions even in sport, should avoid saying and doing spiteful ill-natured things, and should never torture animals, or do any thing that has the least tendency to harden the heart against those natural feelings which the great CREATOR implanted in the human heart when he made man *good*, and which, being peculiar to the human race, are properly called *humanity*.

THE SEVENTH COMMANDMENT.

Thou shalt not commit *adultery*.

EXPLANATION.

The word *adultery* is usually applied to the breach of the marriage vow by husbands and wives; but, in the language of the *New Testament*, it signifies all kinds of *impurity* in *thought*, *words*, or *actions*.

And

What should young persons be careful not to give way to? Why should they particularly guard against *anger, hatred, malice, and revenge*? Are not people who give way to *violent anger* very likely to give a fatal blow? Are not those who indulge *hatred and malice* against any one very likely to *resolve upon killing them*? Are not those who harbour a *spirit of revenge* for real or supposed injuries, very likely to *take away the life* of the object of their immediate resentment?

Should not young persons then be very cautious not to give way to passions which have so fatal a tendency? Are not the hurting others in sport, doing spiteful ill-natured things, and torturing animals, very likely to harden the heart? Should not human beings cherish those tender feelings which were implanted in the heart when man was created *good*, and are therefore called *humanity*?

Which is the *seventh* Commandment?

To what is the word *adultery* usually applied? What does it signify in the language of the *New Testament*? What effect should this Commandment have upon *young persons*? What should it

And this Commandment should restrain *young persons* within the strictest bounds of *modesty* and *decorum*; it should make them very careful what company they keep, what places they go to, and what *books* they *read*.

An observance of these particulars would be the greatest means of preventing the crime of *adultery*, which causes so much unhappiness in families.

THE EIGHTH COMMANDMENT.

Thou shalt not *steal*.

EXPLANATION.

To *steal* is to take or keep from another what is his just right; this crime is often committed by *children of the lower rank*, who are frequently brought up to *steal* and pilfer from their very infancy, which generally in the end brings them to the gallows, or transportation.

Young persons in the *higher ranks* are not so frequently guilty of *stealing*; but *stealing* is sometimes practised among them. There have been in *boarding schools* both young gentlemen and ladies who have taken things belonging to others, which has
led

make them careful of? Is it consistent with *modesty* for a young person to use or listen to such *indelicate* discourse as is frequently heard? Is it right for them to choose their own companions, and to choose them amongst the *giddy* and the *bold*? Is it right for young persons to choose their own books, or to *read* any book whatever, without the approbation of their parents or teachers?

Should not every one be very careful to guard against a crime which destroys the happiness of whole families?

Which is the *eighth* Commandment?

What is meant by *stealing*? By whom is this crime frequently committed? How comes it to pass that the *children of the poor* are so frequently addicted to *stealing*? What does it usually bring them to in the end?

Are young persons in the *higher ranks of life* ever guilty of *stealing*?

Have *young gentlemen* and *ladies* ever been so mean as to take things belonging to others?

What has this led them into?

Can

led them by degrees into very scandalous practices.

No one who gives way to *dishonesty* in the *smallest instance* can tell what they may be tempted to do; it should therefore be the endeavour of all young persons to get a *principle of honesty* strongly rooted in their hearts, and to resolve on no account to wrong or defraud any of their fellow creatures.

THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

EXPLANATION.

To *bear false witness* against any one, is to accuse them falsely upon *oath*, or to tell any kinds of falsehoods against them.

This fault in the *first instance* very young persons cannot commit, because they are not allowed to give evidence in a court of justice; but in regard to *telling falsehoods*, whatever be their rank, they may, and I am sorry to say it, they too often do, act contrary to the Commandment.

Sometimes they do so on *purpose*, either to screen themselves, or to be spiteful to others; in both cases they

Can any one who gives way to *dishonesty* in the most *trifling instance*, tell what they may in time be tempted to do? Can those who steal *tops* and *marbles* say that they never will steal *greater things*? Can those who cheat at their childish sports say that they will not hereafter defraud *tradesmen*, or cheat in any other way? What should be the earnest endeavour of all *young persons*? What should they resolve?

Which is the *ninth* Commandment?

What is meant by *bearing false witness*?

Are *young persons* likely to break this Commandment in the *first instance*? Why not? Do young persons ever act contrary to this Commandment in respect to *telling falsehoods*? For what *purposes* do they sometimes tell *falsehoods*? Is it not very *mean* to endeavour to lay their own faults on others?

Is it not very *wicked* to be spiteful? Are not those who act in this manner very offensive to
 God?

they offend God greatly, and disgrace themselves in the eyes of their fellow-creatures.

Sometimes *false-witness* is borne *inadvertently*, or *without design*, by repeating what others have said; this is often done not out of *malice*, but merely for the sake of *idle talking*.

Even this is a great fault, for a *good character* is *valuable* to every one, and therefore should never be sported with.

The best way to *avoid* the sin of *bearing false witness* is to have a *tender regard* for the *reputation* of our fellow-creatures, and never to *speak ill* of any *one* unless we are sure they deserve it; nor even then unless our own safety and the good of others require it.

Young persons who indulge themselves in *telling tales* are very liable to *bear false witness*.

GOD? What will their fellow-creatures think of them?

Is false witness never borne *inadvertently*? What is meant by *inadvertent* y? How is false witness borne *inadvertently*? Is this done through *malice*?

Is it not a great fault to give way to this *idle talking*? Is not a *good character* valuable to every one? Should it be *sported* with then? Should *you* like to have things reported of you to your disadvantage, which you do not deserve? Should *you* like to have the faults which probably you have *repented* of and *amended*, talked over merely for the amusement of those whom they do not in the least concern? Should you do so by any one then?

Which is the best way to avoid the sin of *bearing false witness*? Ought we not to have a *tender regard* for those who are of the same nature with ourselves? Have not *we* many imperfections? Should we be ready then to expose those of other people? Can it do *us* any good to speak ill of our neighbours? Shall *we* be the better for publishing their faults? Should we *speak ill of any one* without being certain they deserve it? Should we speak all the ill we really do know of any one?

What youngs person in particular are liable to *bear false witness* against their neighbour?

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

EXPLANATION.

To *covet* is to desire to have what *belongs* to others without any regard to their inclination to *keep* it, or any thoughts of *giving* them such things as they might *wish* for in return.

The Commandment mentions such things as *grown people* are the most apt to covet; some of these are not objects of desire to very *young persons*.

The *first things* that *children* usually covet are the *toys* of their neighbour.

As they *grow older* they covet *dogs* and *horses*, *fine clothes*, and other *ornaments*.

They sometimes covet the *good name* of those who have more commendation than themselves, and by degrees they covet every advantage which others possess, particularly *riches*.

Many people covet riches for the sole purpose of hoarding them up, and it is no uncommon thing to see such persons denying themselves all the *comforts of life*, and suffering the *evils of poverty*, rather than *lessen their hoards*; this is the crime which usually,

EXPLANATORY QUESTIONS:

Which is the *tenth* Commandment?

What are you not to covet?

What is *coveting*?

Is it right thus to *desire* what belongs to *others*?

What things in particular does the Commandment mention? Are *young persons* likely to covet their neighbour's *wife*, their *house*, &c.?

What are the *first* things that *children* usually covet?

What are they apt to covet as they *grow older*?

What *else* do they sometimes covet? What do they covet at last? What in particular do they covet?

For what purpose do some people covet *riches*?

What do such persons frequently *deny* themselves?

What do they often *suffer*?

What is this kind of *covetousness* properly called?

What

usually goes under the name of *Covetousness*: it is properly called *Avarice*, and reckoned, in a religious sense, idolatry, because it eradicates every principle of religion, and makes an idol of riches.

Avarice is not very common among young persons; but those who find a desire to *hoard up* what ought to be *used*, should endeavour to get the better of it, as it will root out charity and generosity.

Where *coveting* is there cannot be that *harmony* and *good will* which the CREATOR of the world delights to see among his creatures, nor that *peace* which the SAVIOUR purchased with his blood: those we may obtain, the goods of others we cannot; every one therefore should guard their minds sometimes against *covetous desires*, and learn contentment.

Young children should be taught to be contented with the things which are given to them; those who

What is it reckoned in a *religious sense*?

Why is it reckoned *idolatry*?

Are young persons ever inclined to *avarice*?
If they find a desire to hoard up the money which their parents allow them, that they may have an opportunity of being *charitable* and *generous*, what should they do? Is there not more comfort in doing an *act of charity* and generosity than in *hoarding up* money merely for the pleasure of *looking at it*?

What is *covetousness* apt to destroy? Can there be *harmony* and *good will* among those who covet each other's possessions? Is it right for any *creature* to destroy the harmony which our benevolent CREATOR intended should prevail in the world? Can there be the *peace of God* among those who are continually wanting what belongs to others? Who purchased this peace? How did he purchase it? Is this peace to be *obtained* by us? Can the goods of others be obtained merely by *coveting them*? What should every one guard their minds against? What should they learn? Is it not the duty of every one to be *contented* with such things as they possess, or can gain *honestly* and *fairly*?

What should *young children* be taught to be contented with?

What

who are older should *moderate their desires* by remembering that, in desiring what others possess, they *break the Commandment of their GOD*; they should disdain *envy*, and take a generous pleasure in seeing others *enjoying* advantages which appear so desirable; and those who think *praise* and *commendation* valuable, should try to deserve it.

Now tell me in the words of the CATECHISM.

Q. What dost thou *chiefly learn* by these *Commandments*?

A. I learn two things, my *duty towards GOD*, and my *duty towards my Neighbour*.

EXPLANATION.

By *duty* is meant those things which GOD has commanded, which things, properly considered, will be found perfectly *just* and *right* for such creatures as *mankind* to do.

The *principles* of these things are taught in the *Commandments*, which were at first written on two tables of stone by the *finger of GOD*, or his *immediate power*.

The *Ten Commandments* are divided into two *tables* or *classes*.

The *first table* consists of the *four first Commandments*, which all relate to our *duty to GOD*.

The

What should those do who are *older*?

How can they *moderate their desires*?

What should they *disdain*?

In what should they take a *generous pleasure*?

What should those do who think *praise and commendation* desirable?

How many things do you *chiefly learn* by the *Ten Commandments*?

What is the *first* of these things? What is the *second*?

What is meant by *duty*?

What did I say these things will be found if properly considered?

Where may the *principles of duty* be found?

Into how many *classes* are the *Ten Commandments* divided?

How many does the *first class* or *table* contain?

To what do they relate?

How

The *second table* contains the other *six Commandments*, which relate to our duty to our neighbour.

Our LORD and SAVIOUR, in a discourse with one of the *Jewish scribes*, told him, that *To love the LORD our GOD with all the heart, with all the soul, and with all the strength*, is the *first and great Commandment*, or that which comprehends in it every *Religious duty*; and that the second, *Thou shalt love thy Neighbour as thyself*, is like unto it, or *equally extensive*, as comprehending every *Moral duty*.

By *Religious duties* are to be understood those which relate to GOD; by *Moral duties* those which relate to our *fellow-creatures*.

Our SAVIOUR said, that *on these two great Commandments*, namely, those of *loving GOD and our Neighbour*, hang *all the law and the prophets*; by which he meant, that every *religious or moral precept* contained in the *law of Moses*, or the *writings of the Prophets*, would be found to relate to *one or other* of these *Commandments*; the *religious and moral precepts* having been *written* to give more *particular directions* how to keep these *Commandments*.

CATECHISM.

Q. What is thy duty towards GOD?

A. My duty towards GOD is to *believe* in him, to *fear*, and to *love* him with all my heart, with all my

How many Commandments does the *second class* or *table* contain? To what do they relate?

What did our SAVIOUR tell one of the *Scribes* when discoursing with him on the Commandments?

What is to be understood by his saying, *that to love the LORD our GOD with all the heart, &c.* is the *first and great Commandment*?

What did he mean by saying, that the *second*, namely, *to love our Neighbour as ourselves, is like unto it*?

What are to be understood by *Religious duties*?

What are to be understood by *Moral duties*?

What did our SAVIOUR say of the *two great Commandments*?

What is to be understood by this expression?

For what purpose were the *religious* and *moral precepts* written which are to be found in the *law* and the *prophets*?

Do they not then hang on the *Law* and the *Prophets*?

In whom are you to *believe*? Whom are you to *fear*? Whom are you to *love*? How are you to
K
believe

my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

EXPLANATION.

You have been taught in the explanation of your *creed* what is meant by *believing in God*, which amounts to this; to be fully persuaded in your mind that there is a God, and that the DEITY is in every respect such as the scriptures describe.

To *fear God* signifies to be afraid of offending the DEITY, lest you lose his favour, and expose yourself to punishment; such a kind of *fear* as a *dutiful child* has of offending and losing the love of a *tender parent*; a fear which will incline you to *execute the commands of your heavenly FATHER*, let them appear ever so *difficult*, and lead you to keep *from doing* whatever is displeasing to him: this kind of fear naturally leads to the *performance of every religious duty*, as it makes a person very desirous of knowing what *GOD commands*, and what he *forbids*. Those who *fear God* will not break any *Commandment of the first Table*.

To *love God with all the heart, and with all the mind, &c.* is to have the highest esteem for our
heavenly

believe in, fear, and love God? What else does your duty to God require you to do? What are you to give or render him? What are you to put in him? What else are you to do? What are you to honour? How are you to serve God? How long are you to serve him truly?

What do you understand by *believing in God*?

What is meant by *fearing God*?

What *kind* of fear should you have of God?

What should this fear *incline* you to do?

What commands should you be ready to obey, *easy* ones or *difficult* ones?

What will the fear of God keep you from doing?

What does this fear naturally *lead to*?

What does it make any one desirous of *knowing*?

What will those not break who fear God?

Will those who fear him have *any other God*?

Will they *worship images*, or *any idols*?

Will they *take his name in vain*?

Will they *break the Sabbath*?

How should we *love God*? What is meant by loving him with *all the heart*, and *with all the mind*, &c.?

heavenly FATHER, as the most excellent of *Beings*, who can do us all possible good; to wish for his favour above all things; to have an earnest desire of being acquainted with all that can be known of him; to wish to draw near to him, and dwell in his glorious presence for ever.

Those who *love* GOD will delight in the *knowledge* of his *will*, the *sense* of his *goodness*, and the *hope* of his *favour*.

They will be pleased with doing what they know will *please* him.

They will think themselves happy in having his *providence* for their *security*, his *goodness* for their *dependance*, his *word* for their *guide*, his SON for their SAVIOUR, and his SPIRIT for their *Sanctifier*.

They will be extremely sorry when they are conscious of having *offended* GOD; will wish that *all* creatures may *know* and *obey* him; will suffer any thing for his sake rather than displease him.

They will endeavour to be as *like* GOD as possible, by imitating our SAVIOUR in doing all the good they can to every creature they know, for GOD's *sake*, and will have a particular regard for *good people*, because they bear some resemblance to GOD in *goodness*.

What will those who thus love God *wish* for above all things?

What will they have an earnest desire to be *acquainted* with?

What else will they *wish*?

What will those who *love* God delight in?

What will they be pleased with doing?

What will they think themselves happy in?

What will those who *love* God be extremely *sorry* for?

What will they *wish*?

What will they *suffer* for his sake?

What will they endeavour to *be*?

How will they strive to be *like him*?

For whom will they have a particular regard?

On what account will those who love God have a particular regard for *good people*?

To *worship* GOD is to pay him that *honour*, *ven-
eration*, and *homage*, which are due to him as the
Supreme Being, the *LORD* and *GOVERNOR* of all
things.

This worship is to be paid by giving GOD
thanks, putting our whole trust in him, and calling
upon him. To give him thanks is to acknowledge
with gratitude, both in our private devotion and
public worship, the numerous blessings he bestows
upon *mankind*, and *ourselves* in particular, especially
the blessings of *redemption*, and *sanctification*.

Putting *our whole trust* in GOD is believing that
he is *able*, and that he *will* most assuredly perform
all his *promises*; that he will give a blessing to our
honest endeavours; but that we cannot get what
we stand in need of by our own *ingenuity* or *industry*,
or the *help of friends*, without GOD's blessing, and
that we could never have had *salvation* without his
SON.

To believe when we are in *distress* or *affliction*,
that GOD suffers those evils to *befall* us for our
good, and that he will *remove* them when he sees
fit.

To *call upon* GOD signifies to *implore* him to *bless*,
protect, and *deliver* us; to *beseech* him to have
mercy upon us, and *give* us what we stand in need
of, especially an interest in the *death of our RE-*

DEEMER,

What is meant by *worshipping* God?

How is this worship to be paid? What is meant by *giving him thanks*? Should not we be ready to return thanks to God for his *goodness to mankind*? Should we be ungrateful for those we *ourselves* receive? Should not we thank God for our *lives, our health, the use of our limbs, our eyesight, for friends, &c.*? What blessings above all should we be thankful for?

What is meant by *putting our whole trust in* God?

What should we *believe* in order to make us *trust* in him?

Do those put their *whole trust in* God who think they can procure what they want by their *own ingenuity and industry* only?

Do those *trust in* God who in times of *distress* or *affliction* fall into *despair*?

What will those who *trust in* him *think* at such times?

What is meant by *calling upon* God?

What should we *beg* him to do?

What should we *beg* above all things?

DEEMER, and the *aid of his HOLY SPIRIT*, to enable us to do our duty.

To honour GOD's *holy name* is to *think and speak* of GOD the FATHER with the highest reverence, as the *greatest and best of Beings*, to whom no creature in *heaven or earth* is worthy to be compared, and of his SON as his *Divine Image*, of the *same nature*, and *one with GOD the FATHER*; of the HOLY GHOST as the SPIRIT proceeding from the FATHER and the SON, and *truly GOD*.

To honour GOD's *word* is to regard the *scriptures* as the *word of GOD*, and pay due attention to them; and to make them the rules of our lives.

To *serve* GOD truly is to pay a *ready, willing, and cheerful obedience* to his *commands* with *sincerity of heart*, as becomes his creatures and servants; to do *his will* at *all times* rather than *our own*, or that of any other creature; and taking a delight in being his *true and faithful servants* at all times; not striving to cast off his *authority*, not *rejecting* any of his *commands*, but serving him in the *very way* our LORD JESUS CHRIST has pointed out to us both by *precept and example*.

Whoever honours GOD's *holy name* and his *word* will keep the *Sabbath-day holy*. In short, whoever keeps what our SAVIOUR call the *first and great Commandment*,

What is meant by *honouring God's name*? Of whom shall we speak with the *highest reverence* if we honour GOD's name? What should we think are not worthy to be compared to GOD the FATHER, or to represent him? What shall we think of the SON of GOD? What shall we think of the HOLY GHOST? What Commandment in particular will those observe who honour God's holy name?

What is meant by *honouring God's word*? How are we to receive the *scriptures*? What are we to make them *rules of*? Should young persons read the *scriptures* in a *careless inattentive* manner?

What is meant by *serving GOD truly*?

When will those who serve him *truly* be ready to do his *will*?

What will they *prefer his* will to?

What will they *take a delight* in being?

What will they not strive to cast off?

What will they not *reject*?

In what *way* will they serve him?

What Commandment will those who thus honour GOD's *holy name* and *his word*, be ready to keep?

Commandment, will strive to fulfil every religious precept in the *whole scriptures*; in the *Law*, the *Prophets*, and the *Gospel*.

CATECHISM.

Q. What is thy duty towards thy *neighbour*?

A. My duty towards my *neighbour* is to love him as myself, and to do unto all men as I would *they* should do unto me; to love, honour, and succour my father and mother: to honour and obey the king, and all that are put in authority under him. To submit myself to all my teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters: to be true and just in all my dealings; to bear no malice nor hatred in my *heart*; to *keep my hands* from picking and stealing, and my *tongue* from evil speaking, lying, and slandering. To keep my *body* in temperance, soberness, and chastity; not to covet nor desire other men's goods; but to *learn* and *labour* truly to get my own living, and do my duty in that state of life unto which it shall please God to call me.

EXPLANATION.

At the time our SAVIOUR came upon earth the *Jewish teachers* had taught the people to consider none as their *neighbour* but those of their *own nation*;
but

Don't you perceive that a great many religious precepts *hang on* or are *included* in what our SAVIOUR calls the *first and GREAT COMMANDMENT*?

What will those who keep it strive to do?

How are you to *love your neighbour*?

What are you to *do unto all men*?

What are you to do in respect to your *father and mother*?

Who are you to *honour and obey*?

To whom are you to *submit*?

How are you to behave to your *bettters*?

What are you to be *in all your dealings*?

What are you not to *bear in your heart*?

What are you to *keep your hands* from?

What are you to keep your *tongue* from?

How are you to keep your *body*?

What are you not to *covet or desire*?

How are you to *learn and labour*?

What are you to *learn and labour to do*?

Whom did the *Jews* consider as their *neighbour*?

Whom did our LORD teach *his disciples* to consider as their *neighbour*?

but our LORD, by the parable of the good Samaritan, instructed his *disciples* to consider all *mankind* as their *neighbour*, let their nation, religion, or persuasion, be what they would, nay, even their very *enemies*.

Our SAVIOUR gave this *divine precept* to his *disciples*, which is called his golden rule. *Whatsoever ye would that men should do unto you, do ye even so unto them.*

Our LORD also said, before he left the world, *A new Commandment give I unto you, That ye love one another as I have loved you; by this shall all men know that ye are my disciples, if ye have love one to another.*

This *love* is frequently called in the New Testament *charity*, and signifies *universal benevolence*.

Our HEAVENLY FATHER is so good and gracious, that, though he has a *right* to expect our *whole time* to be spent in worshipping him, and he has a just claim to *all the love we can possibly entertain in our hearts*; yet he does not *require* the whole of our time, he does not *demand* the whole of our love; on the contrary, he has commanded us to *love*

our

How did he teach them this?

What *divine precept* did our LORD give to his disciples?

What is this usually called?

Did our LORD give a *new Commandment*? What was it? Did not our LORD shew the *utmost love* for *all mankind* by laying down his life for them? May we not conclude that he designed by this *Commandment*, to enjoin all for whom he laid down his life, to entertain all possible *love* or *tender regard* for their *neighbour*?

What did he say they would be *known to be* by *loving one another*? Then *love* is the *badge* or *mark* to distinguish *Christians*, is it not? What is the *love* here meant frequently called in scripture? What does it signify?

Has not GOD, as the *Supreme Being*, and our *Creator* and *Governor*, a right to require us to spend *all* our time in *worshipping him*?

Does he require us to spend *all* our time in his worship?

Does GOD require us to *love him alone*?

Whom has he *commanded* us to *love*?

Who

our neighbour, and has made it part of our duty to him to contribute to the happiness and welfare of our neighbour.

To love our neighbour *as ourself* is to love him after the *same manner* as we do *ourselves*; for instance, every person takes *pleasure* in his own *prosperity*, is *sorry* for his own *misfortunes*, is *desirous* of *supplying* his own *wants*, endeavours to *find excuses* for his own *faults*, is willing to *preserve* his own *reputation*, and to *forgive* himself when he has *done amiss*: in *this manner* mankind love *themselves*, and in *this manner* they should love *their neighbour*. They should have a sincere desire for their neighbour's *welfare*, and no desire to do them the *least injury*, but a hearty wish to *promote their happiness*.

To do unto *all men* as we would *they should do unto us* is justly called our SAVIOUR'S golden rule; it is worthy to be written in *letters of gold*, and it ought to be deeply imprinted on the *hearts* of all Christians. Were *all* to do unto others as they would have *others to do unto them*, there would be nothing

Who are our neighbours?

How are we to love our neighbour? In what manner should we love our neighbour? Do we take pleasure when our own affairs are prosperous, when the world goes well with us? Then we should take pleasure in our neighbour's prosperity, should we not? Are we sorry for our own misfortunes? What should we be for our neighbour's then? Do we desire to supply our own wants? Should we not wish and endeavour to supply those of our neighbour? Do we desire a good reputation? Should we not be desirous that our neighbour should have the same? Are we not very ready to forgive ourselves when we have done wrong? Who else should we be ready to forgive? Do not you think we shall be more beloved by our neighbours if we love them in this manner? Shall we not be happier? Should we not love our neighbours then if it were only for our own sakes?

What besides loving our neighbours are we to do? Is not this a most excellent rule? Where should it be deeply imprinted? What would there be in the world if every body were to do unto others as they would have others do unto them? In whose power is it to keep this rule? Can you do unto
others

nothing but *peace* and *good-will* in the world ; and it is in the power of *every* body to do so.

If you do unto others as you would have others to do unto you, out of *regard* to GOD, and because your SAVIOUR has commanded it, GOD will receive it as a *part* of your *duty* to him. As we cannot make GOD happier than he is in his own infinite perfection, we should, for his sake, try to make *those* happier whom *he* loves, that is, our neighbour.

Though *all* mankind are neighbours to one another, the different *relations* among them require different ways of *shewing* their love, and *doing* unto others as they would be *done* unto.

Among your neighbours your parents have the first claim to your love: they are your *first* relations. The *fifth* Commandment enjoins you to honour your father and your mother ; and it is part of the duty of children to succour their father and their mother.

To succour signifies to *assist*, *help*, and *comfort*.

Young persons may succour their father and mother by giving them that *delight* and *comfort* which arises in a parent's heart when they see the pains they take, and the *expences* they are at, for the improve-

ment

others as you would wish them, in the same circumstances, to do unto you?

If you keep the *golden rule* out of regard to God, how will he receive it? As we cannot make God happier, *whose happiness* should we strive to promote for *his sake*? *Whom* does God love? Has he not shewn that he loves mankind?

Though all mankind are neighbours to one another, are there not different relations among them? What do these different relations require? Then all our neighbours have not exactly the same claims upon us?

Who have the first claim to our love? Why have parents the first claim? What does the fifth Commandment enjoin? What is part of the duty of children to parents?

What is meant by succouring?

Can young persons succour their parents? How can they do so? Do not you think it must give great uneasiness to parents to see all their pains and expence thrown away upon an undutiful child? Must

ment of their children are happily bestowed; when filial love increases with their growing years, and children regard their parents as their best friends and advisers.

They may also succour them by avoiding needless expence, and doing all in their power to prevent their father or mother from being worn with care, fatigue, and anxiety.

They may also succour them by making a proper use of the education bestowed upon them, and employing their talents to the assistance of their parents if need requires it.

Young ladies may greatly succour their mothers by attending to domestic concerns, and instructing the younger branches of the family; and surely it must afford either son or daughter great pleasure to help and succour those who have done so much for them in their helpless years, and who will be sure to over-value their best services.

Young persons may do a great deal towards succouring their grandfathers and grandmothers, by reading to them when they are blind, sitting with them when they are lame or ill, and by many little attentions which filial love will suggest to those who cherish this dutiful affection of the heart.

Those who love their neighbour as themselves, and wish

Must they not have many *alarming apprehensions* for the *present and future* welfare of such an one?

Are not this uneasiness and these fears very likely to hurt a parent's health, and shorten their lives?

May not those who give *delight and comfort* instead of these *corroding cares* be said to succour their parents?

In what *other way* may young persons succour their parents?

How may young ladies succour their mothers? Do not you think it must give a *dutiful child* great pleasure to assist those who have done so much for them in their *helpless infancy*? Are parents apt to be *unmindful* of a child's *dutiful behaviour*?

Can young persons do any thing towards succouring their *grandfathers and grandmothers*? What can they do for those who are *blind or dim sighted*? Cannot they contribute to the comfort of their aged parents in many ways? What should young people *cherish in their hearts* to make them ready to comfort their *grandfathers and grandmothers*?

Do you think that, if you live to be a parent, you shall

wish to do unto others as they would be done unto, will certainly love, honour, and succour their parents.

Next to parents, *brothers* and *sisters* are to be considered as *neighbours*, whom we are to *love as ourselves*, and *do unto as we would they should do unto us*.

When God created mankind he knew that there would be many *families* of them, and that *brothers* and *sisters* could add very much to each other's happiness; and on this account, in his great goodness, he put *brotherly love* into their hearts, and made it a *duty* for them to *live in peace and harmony together*.

The way in which brothers and sisters should *show* their love for each other is in being *kind* to the *little ones*, and *setting them a good example*; in *agreeing* at their *sports*, and *helping* each other's *improvement*.

It is really shocking to think that *brothers* and *sisters*, who ought to love one another with tender *affection*, should ever *disagree*. Those are certainly much
the

shall like to have *your* children and grandchildren dutiful to *you*? Should not you do to your *first relations* as you, in *their places*, would wish to be done by?

Who are your next *relations*?

How are you to love your *brothers* and *sisters*?

How are you to do by them?

For what reason may we suppose God made it a *duty* for children to love one another?

What did God know *brothers* and *sisters* could do for one another?

What did he, in his great goodness, put into their hearts?

In what way should *brothers* and *sisters* *shew* their love for each other? How should they behave to the *little ones*? What should they *set them*? How should children behave in their *sports*? Should they quarrel? Should they try to promote each other's improvement?

Is it not shocking to think of *brothers* and *sisters* disagreeing? What people do you think are the *happiest*? Is *brotherly love* a valuable thing? Should it

the *happiest* who endeavour to make *others* so; and *brotherly love* is too *valuable* a thing to be thrown away for *trifles*; it should be *cherished* betimes, because when brothers and sisters *grow up* they often stand in need of each other's *assistance*.

Brothers and sisters should never practise any *Sly* *deceitful tricks* against each other, neither should they *tell tales*, or *speak evil* against them on any account, but should be very sorry when they *do amiss*, and give them the best *advice* they can; in short, they should *do unto them as they would be done by*.

To *honour the king* is a duty *strictly* enjoined in the *scriptures*; but young persons can do little more than entertain a *loyal respect* for their *sovereign* as the *father of his country*, and *pray* for the *health*, *happiness*, and *prosperity* of him and his *family*.

By those who are *put in authority under the king* are meant those who act under him in the various *offices of government*; with these young persons have no further concern than to *hold them in esteem*, and to *pray* that they may discharge their *respective trusts* for the *good of the nation*.

To *submit to teachers* is in a peculiar manner the duty of the *young*; if they do not submit to be *taught* they cannot *learn*; and they should submit from a *principle*

it be *thrown away for trifles*? Should it not be
cherished in early years? Why so?

Should brothers and sisters practise any *sly deceit-
ful tricks* against each other? Should they *tell tales*?
Should they *publish each other's faults*? How should
they be affected when a brother or sister *acts amiss*?
How should they *behave to them on these occasions*?

Where is the *duty of honouring the king*, and those
who are in *authority under him*, enjoined? How can
young persons fulfil this duty?

Who are meant by *those in authority*?

How can young people honour them?

Who in particular ought to *submit to teachers*?
From what motive should they submit to be *taught*?
Should young persons resolve to do nothing with-
out

principle of duty, not from mere *compulsion*. It is a very fatiguing employment to teach young people if they are not docile, but a very delightful one when the improvement answers the pains which are taken. Let young persons only call to mind how *they* should like to be treated were they to change situations with their teachers, and their own consciences will tell them what they *ought*, and what they *ought not to do*.

By *spiritual pastors* are meant *clergymen*; the word *pastor* is the same as *shepherd*; the clergy are called *pastors* because they have the care of particular *flocks* of people; being God's *ministers* they have a peculiar claim to our *respect*. A young person who wishes to *submit* to *spiritual pastors* will attend properly to their *instructions*, and will make a point of going to be *catechised* whenever their *minister* requires it of them; not staying away because the children of the *poor* are also *catechised*. It is a part of the *minister's* duty to *catechise* children, and those who *obstruēt* him in the performance of it do not do as *they would be done by*.

out compulsion? If they were *themselves* teachers would they like to be served so? Would they like to be obliged to *threaten* and *punish* in order to make their scholars take pains to improve? Would they like to see them come up to repeat their lessons with *reluctance* and *sulky looks*? How should they like to see them come?

Who are meant by *spiritual pastors*? Why are they called *pastors*? Have *clergymen* any particular claim to our *respect*? On what account? How are young persons to submit to their *spiritual pastors*? What should they make a *point* of doing? Should young ladies or gentlemen *refuse* to be *catechised* because the *poor* are required to attend? Have not *all*, whether *rich* or *poor*, the same GOD and SAVIOUR? Do they not all *hope* for the same *blessings*? Should you like a *poor* child to be better acquainted with its *duty* than *yourself*? Should you wish it to go to *heaven*, and you not? Can you expect to go to heaven without *humility*? Should you not rather strive to *set a good example* to your *poor neighbours* than to *discourage* them in the *practice of their duty*? What is it a part of a *minister's* duty to do? Do those who *hinder* their minister from performing his duty, to such an extent as he wishes, *do as they would be done unto*?

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Who

By *masters* are chiefly meant the masters of servants and apprentices. Those who take apprentices have an undoubted claim to *submission*, being put in the parents' place for a term of years; and hired servants certainly ought to submit to their employers.

By *bettors* are meant *superiors*. To order ourselves lowly and reverently to all our *bettors* is to behave with proper respect to those whom Providence has placed in a *higher station*, those who have acquired *more knowledge*, and those who are eminent for *virtue and piety*.

Ancient men and women are also to be reckoned among our *superiors*.

To hurt nobody by word or deed is a very short rule, and appears to be a very easy one, yet it is very often broken. Though *Christians* are strictly commanded to love their neighbours as themselves, and do unto all men as they would all men should do unto them, it is very common to see neighbours hurting one another either by word or deed, and sometimes by both.

This would never be the case if all people would follow the rules here given, which are in fact a comment upon the five last commandments. It is by false
and

Who are chiefly meant by *masters*? What have those who take apprentices an undoubted title to? Why so? What ought hired servants to do?

Who are meant by *bettters*? What is meant by ordering ourselves lowly and reverently to them? Are the learned superiors to the ignorant? Are persons eminent for piety and virtue to be reckoned as superiors by those who are not so distinguished?

Are ancient people to be reckoned among *bettters*?

Is not the rule to *hurt nobody by word or deed* a very *short* one?

Does it not appear an *easy* one also?

Do Christians ever hurt one another by word or deed?

How do they hurt one another?

Is not *false dealing* hurtful?

Are not *malice* and *hatred* hurtful?

and *fraudulent dealing, malice and hatred, picking and stealing, lying and slandering*, that people *injure* one another.

Young persons should make it a rule to be *true and just*, even in the most *trifling* concerns, lest, as I observed before, they *lose* the principle of *honesty*.

They should never give way to *anger, envy, or jealousy*, lest at any time these produce *hatred and malice*. By *hatred* is meant a thorough *dislike* and *aversion* to their fellow-creatures; by *malice* a *longing desire* to do them an *injury*, or take *revenge* of them.

There is a very good rule in *scripture* which every Christian should observe; *let not the sun go down upon your wrath*: the meaning of which is, that people should *make up* any *quarrels* they may have had in the *day* before they *go to rest at night*; this would prevent *anger* from growing into *hatred* and *malice*.

It is very wrong indeed to *go to bed* with *anger in the mind*: persons who do so are not disposed to say their *prayers*; they seldom think of imploring the *aid* of the HOLY SPIRIT at those times when they stand most in need of it; but lie *thinking over* the matter that has made them *angry*, and contriving how to take *revenge*; and, having nothing to divert their attention, they are liable to be *tempted to hurt their neighbour in word and deed*.

Are not *picking* and *stealing* hurtful?

Are not *lying* and *slandering* hurtful?

What should young persons make it a rule to be, even on the most *trifling* occasions?

Why so?

What should they never give way to?

What are *anger*, *envy*, and *jealousy*, apt to produce?

What is *hatred*?

What is *malice*?

What good *rule* did I mention from *scripture* against *anger*?

What is the meaning of it?

What would the *observance* of this rule prevent?

Is it not very wrong to go to bed with *anger* in the mind?

Are *angry* persons disposed for *prayer*?

What do they seldom think of?

What employs their *thoughts* when they are in bed?

What are they apt to *contrive* in the *silence* of the night?

What are they liable to be tempted to do?

It is not very usual for young people, excepting those in a state of poverty, to be guilty of *picking and stealing*; a genteel education generally sets them above such *scandalous practices*; but it is sometimes done by those who have no poverty to plead in excuse for it.

To keep the tongue from *evil-speaking, lying, or slandering*, is, in other words, to keep from bearing *false witness against our neighbour*.

Evil speaking may be understood to mean particularly *reproachful language*, such as the poor are very apt to use among *themselves*, and some in the *higher ranks* to use to their *inferiors*: it is totally inconsistent with the duty of *doing as they would be done by*; for no one likes to be called by *opprobrious names*, or to be addressed with *oaths and curses*.

Lying I need not attempt to explain; happy should I be, could I say, with *truth*, that it is not a *common fault* with young persons. A proper regard to our duty to GOD and our *neighbour* would effectually prevent the practice of it. A GOD of *truth* must of course *hate liars*; and it is dreadful to be under the *displeasure* of the ALMIGHTY.

Every *worthy person* must also *despise a liar*; and it is surely very *mortifying* to lose the esteem of the *good part* of mankind. Liars are not *believed*, even when they *speak truth*, which may be of very bad consequence to them.

Is it not a most *scandalous* thing when young persons of *liberal education* are guilty of *dishonest practices*?

What is meant in general by *keeping the tongue from evil speaking, lying, and slandering*?

What may be understood by *evil speaking*?

Does any person like to be called by *opprobrious names*?

Should they call *others* by them?

Does any one like to be addressed with *oaths and curses*?

Should they use them to *others* then?

You know of course what is meant by *lying*; is not this a very *mean vice*?

What would effectually *prevent* the *practice* of it?

Can a *GOD of truth* be expected to *love liars*?

Must it not be dreadful to live under the idea of the *displeasure* of the *ALMIGHTY*?

Can any *worthy person* approve a *liar*?

Must it not be very *mortifying* to lose the esteem of the *best part* of mankind?

Are notorious *liars* believed when they *speak the truth*? Is it not a sad thing to be *discredited* in this manner?

A lie is seldom *successful*; liars are generally *found out*, and put to *shame*; but, supposing that a person gains any thing by *falsehood*, it is impossible to have a *true enjoyment* of it, for his *conscience* will inwardly *reproach* him, and with the *reproaches* of conscience no one can be *happy*.

Slander signifies those lies which *spiteful* people invent in order to make their neighbours thought ill of by others; this is sometimes practised by young persons, especially in *schools*. It proceeds from *envy*, *jealousy*, and *spite*.

Detraction is near of kin to *slander*; it is trying to take from the *merit* of another, in order to *exalt* their own *character*.

Slanderers and *detractors* must needs be very unhappy; they cannot have a proper regard either to *truth*, *justice*, or *goodness*; and without these they cannot have the *Peace of God*.

We ought to consider that our *tongues* were given us to *praise* our *Maker*, and to *serve* our *neighbour*: with our *mouths* we may give a great deal of *delight*, *comfort*, and *instruction*; but if we turn the *excellent gift of speech* to an *ill use*, we had better have been *dumb* like the *brute beasts*.

To keep the body in *temperance* and *soberness* signifies to be moderate in *eating* and *drinking*, and all kinds of *recreation*; and to be *chaste* signifies to be *strictly modest* in *thought*, *word*, and *deed*.

Is a *lie* always *successful*?

Is not a *liar* put to *great shame* when he is *found out*?

Supposing he is not *detected*, can he be *happy*?

Supposing a person *gains any thing by falsehood*, can he *enjoy it*? Why not?

What is meant by *slander*?

Is this ever practised by *young persons*?

What does *slander* proceed from?

What is *detraction*? Can *slanderers* and *detractors* enjoy *happiness*? Have such persons a proper regard either to *truth*, *justice*, or *goodnature*? Without a regard to these, can any one expect the *peace of God*?

For what purpose were our *tongues* given us?

What may we, in the course of our lives, give with our *mouths*?

What had we better have been than turn the gift of *speech* to an *ill use*?

What is meant by keeping the body in *temperance* and *soberness*?

What is meant by keeping it in *chastity*?

If young persons *eat and drink to excess* they will certainly hurt their constitutions; if they are *immoderate*, in respect to the love of *pleasure*, they cannot improve their minds; if they are any ways *bold* in their behaviour they will certainly be *justly* censured.

Coveting and desiring other men's goods has already been explained in commenting on the *tenth Commandment*.

To labour to get their own living is the lot of no *children* but those in the *lowest rank of life*; but there are *many* on whom it is incumbent to *learn* to do so, as their parents, though able to maintain them till they come to *years of maturity*, cannot support *all their children*, and the *families* they may chance to have; for this reason, those who are afterwards to be *put to trades* should be very attentive in acquiring those things which are *previously taught* to fit them for *business*.

Nor should young persons in the most *exalted stations* be idle in their *early years*, for if they are not obliged to *labour to get their own living*, they should endeavour to *cultivate their minds* that they may be able to *do their duty*; nor can any one tell to *what state of life* it may please God to call them; all should therefore be prepared for the *vicissitudes and changes* of *human life*, for *prosperity and adversity*.

A good

If young persons *eat and drink to excess*, what will be the *consequence*?

If they are too fond of *diversions*, what will they *hinder*?

If they are in any way *bold* in their behaviour what will they *incur*?

What is meant by *coveting*?

Is every child under the necessity of *labouring* to get their own living? Are there not many on whom it is incumbent to *learn things* by which they may procure a *future maintenance*? Can parents in *middling stations* be expected to provide for *all their children* as long as they live, and for the *families* of their children? if not, should not those who are afterwards to be put as *apprentices to trades*, learn beforehand *writing, accounts, &c.* to fit them for *business*?

Should young persons even in the most *exalted stations* be idle? If they are not likely to be *obliged to labour*, have they nothing to *learn*? What should they endeavour to *do*? For what purpose should they *cultivate their minds*? Can any one tell to what *state of life* it may please God to call them before they die? What should all prepare themselves for then?

A good education, well improved, has often been found a resource against misfortune; but the ignorant are generally helpless.

God has appointed different *stations* and *ranks*. Every *state of life* has its *peculiar duties*, and the great *business of human life* is to fill our particular station properly, that, when this life is ended, we may be received into the *heavenly mansions*.

I hope you now understand what your *godfathers* and *godmothers* engaged you should do when they promised and vowed, in your name, *that you should keep God's commandments*, and that you will never wish to break the divine law either by living contrary to it, or by rejecting any of the commandments; for though *Christians* are not required to keep some of them exactly in the same manner as the *Israelites* were, they are bound to observe every one of them in a way suitable to the dispensation they live under, for our SAVIOUR does not abolish any one of them, on the contrary, he confirmed and extended several of them.

May not a *good education, well improved*, be a *source* against *misfortune*? May not the *talents* acquired in *childhood* turn to good account afterwards? Are not *ignorant people* particularly *oppressed* by *misfortunes*?

What has *GOD* appointed?

What has *every state of life*?

What is the *great business of human life*?

Where shall we be received *at last* if we fill our *station* upon *earth* properly?

Do you now understand what your *godfathers* and *godmothers* engaged you should do when they promised and vowed in your name that you should keep *GOD's commandments*? Are *Christians* required to keep the commandments exactly in the same manner the *Israelites* did? Did our *LORD* ever teach *Christians* that they might have any other God, that they might bow down to graven images, take the name of the *LORD* their God in vain, break the Sabbath, dishonour their parents, commit murder and adultery, steal, bear false witness, covet their neighbour's goods? Are not all the *Ten Commandments* in force then? How are *Christians* bound to observe them?

PART IV.

Of the Lord's Prayer.

YOUR godfathers and godmothers not only promised for you that you should *keep* **GOD's** *commandments*, but that you should *walk in the same*, or live agreeably to them, *all the days of your life*; and I hope you will, by the sacred rite of *Confirmation*, ratify every part of the promise and vow made in *your name* at your *baptism*.

In the mean time you should endeavour to get well acquainted with the *scriptures*, and *exercise* yourself in the *practice* of every *virtue*; that you may gain a knowledge of every *duty*, and get into such good *habits* as will make it both *easy* and *pleasant* to you to *renounce* the *devil*, the *world*, and the *flesh*; *believe* all the *articles* of the *Christian faith*, keep **GOD's** *holy will* and *commandments*, and *walk in the same* all the *days* of your *life*. But something besides your own *endeavours* is necessary to enable you to do all this, as the following short *exhortation* points out.

P A R T IV.

What did your *godfathers* and *godmothers* promise you should do in respect to God's *commandments* besides *keeping them*? What is meant by *walking in them*? By what means can you *ratify* the *promise* and *vow* made in your *name* at your *baptism*? Do you think you shall be *willing* to be *confirmed*?

REPLY.

What must you endeavour to get acquainted with against you have an opportunity of being confirmed? What must you exercise yourself in? Why should you get well acquainted with the *scriptures*? Why should you exercise yourself in every *virtue*? What will this *knowledge* of your *duty* and these *good habits* make both *easy* and *pleasant* to you? If you are in the habit of *serving* God, will it not be *easy* to you at your *confirmation* to *renounce* the *devil*? If you have been in the habit of *moderating* your *desires*, will it not be *easy* to you to *renounce* the *world* and the *flesh*? If you have learnt the *principles* of the *Christian religion* from your very *infancy*, will it not be *easy* to you to *believe* the *articles* of the *Christian faith*? Suppose, on the contrary, you have got a habit of *doing* the *works* of the
 4 devil,

VI T R A T

CATECHISM.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the *commandments* of God, and to serve him without his especial grace; which thou must learn at all times to call for by diligent prayer.

EXPLANATION.

Observe that you are here *exhorted* to remember, that you are not *able* of *yourself* to do the things which your *godfathers*, &c. promised for you, because your *nature* is *weak*, and your *temptations* to sin *numerous*; you have therefore need of God's *special* *grace*, or the *immediate help* of the HOLY SPIRIT, to *enlighten* your understanding, to *incline* you to *keep* each commandment as occasions arise, and to
strengthen

devil, will it be easy to leave off doing them? Suppose you should have *given way* to the *love of pleasure* and the *indulgence* of the *appetites*, will it then be *easy* to *renounce* the *pomps* and *vanity* of the world? Suppose you have never learnt the *articles of belief*, can you expect to understand them *all* at once? Can you tell then whether you shall *verily* and *indeed* believe them or not? Should not young people then take a great deal of pains to *prepare themselves for confirmation*?

Can they *keep God's holy will and commandments*, and walk in the *same* all the *days* of their *life*, by their own *endeavours alone*? What must you have to enable you to do what your *godfathers* and *godmothers* promised for you, and to walk in *God's holy will and commandments*?

In the *exhortation* before the *LORD'S PRAYER* in the *Catechism*, what are you *exhorted to remember*? Why are you not able to do of *yourself* what was promised for you? What is *weak*? What are *numerous*? If your *nature* is *weak* and *temptations to sin* are *numerous*, what have you *need of*? What do you understand by *God's especial grace*? For what *purpose* do you need this *special grace*? What will

strengthen your good resolutions, that you may in earnest renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

This special grace will be granted to you if you call for it at all times; that is, at least every day of your life, and whenever you find yourself tempted to break any of the commandments.

But your prayer must be diligent; that is, earnest and sincere, otherwise it is a direct mockery of God.

Will
That

will it enlighten? What will it incline you to do? What will it strengthen? If your mind is enlightened, inclined to goodness, and strengthened to keep good resolutions, do not you think you shall be more likely to renounce the devil, &c. than if left to your own weak understanding, your own natural appetites and desires, and the frailty of human nature? Is not the especial grace of God very desirable then?

What must you do to obtain the especial grace of God? How must you call for it? How often at least should you pray for it? Is it not very easy to say to yourself, when you find an inclination arising to break any of God's commandments, O LORD, grant me thy grace to resist this temptation? O LORD, take not thy HOLY SPIRIT from me? Help my weakness by thy grace, O merciful SAVIOUR, &c.?

What must your prayer be? What do you understand by diligent prayer? If your prayer is not earnest and sincere, what may it be called? If you wanted to ask a great favour of one of your fellow-creatures, would you not endeavour to shew that you were earnest and sincere, that you were sensible of your own wants, and their ability to relieve them? Should not you be earnest and sincere then in your application to him who is both able and willing, not only to relieve the necessities of those who call upon him, but to grant numberless and invaluable blessings?

Did

That no *Christian* might be at a loss for words to pray in, our LORD JESUS CHRIST taught his disciples how to pray.

Let me hear if you can repeat his prayer.

THE LORD'S PRAYER.

Our Father, which art in heaven; hallowed be thy name; thy kingdom come: thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

EXPLANATION.

This prayer is called the LORD'S PRAYER because it was made by our LORD JESUS CHRIST; it contains a Preface, six Petitions, and a Doxology.

PREFACE.

Our Father which art in heaven.

PETITIONS.

1. Hallowed be thy name.
2. Thy kingdom come.
3. Thy will be done on earth as it is in heaven.
4. Give us this day our daily bread.
5. And

Did our LORD JESUS CHRIST teach his disciples to pray?

Repeat the LORD'S PRAYER ? 29

DOXOLOGY.

Why is this called the LORD'S PRAYER?

What parts is it usually divided into?

Which is the preface?

Which is the *first* petition?

Which is the *second*?

Which is the *third*?

Which is the *fourth*?

Which

5. And forgive us our trespasses, as we forgive them that trespass against us.
6. And lead us not into temptation, but deliver us from evil.

DOXOLOGY.

For thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

Tell me now, in the words of the CATECHISM,
What desirest thou (or what do you desire) in this prayer.

I desire my LORD GOD, our *heavenly Father*, who is the *giver* of all *goodness*, to send his *grace* unto me, and to all *people*, that we may *worship him, serve him, and obey him*, as we ought to do; and I pray unto GOD, that he will send us all things that be needful both for our souls and bodies, and that he will be *merciful* unto us, and *forgive* us our *sins*: and that it will please him to *save* and *defend* us in all *dangers*, ghostly and bodily; and that he will keep us from all *sin* and *wickedness*, and from our ghostly *enemy*, and from *everlasting death*. And this I trust he will do of his mercy and goodness, through our LORD JESUS CHRIST. And therefore I say, *Amen.* So be it,

EXPLANATION.

Which is the *fifth*?

Which is the *sixth*?

Which is the *doxology*?

To whom is the *Lord's Prayer* addressed? What is he the *giver of*? What do you here first pray him to *send*? To *whom* do you pray him to *send his grace*? For what purposes do you pray him to *send his grace*? Cannot you and other people worship him, *serve him*, and *obey him* as you ought to do, without his *grace* assisting you? What do you *next* pray God to do? What do you pray God to *forgive*? *Whose sins* do you pray him to *forgive*? What do you pray to be *defended in*? What do you pray to be *kept from*? What *enemy* do you pray to be *defended from*? What *death* do you pray to be *delivered from*? Upon *what grounds* do you build your *trust* and *hope* that God will *do these things*? Through *whom* do you expect to *receive all good things*? What do you say at the end of the *LORD'S PRAYER*?

EXPLANATION.

What you have now said is a short *exposition* of the LORD'S PRAYER.

It first explains the PREFACE.

By saying, OUR FATHER *which art in heaven*, you acknowledge GOD to be your *Father*, and declare that you have *confidence* in him as a *child* has in a *tender parent*; you distinguish him from your *earthly parents* by the *title* which your SAVIOUR taught you to give to the SUPREME BEING, and at the same time express your *reverence* and *godly fear*.

You say *our FATHER*, not *my FATHER*, because GOD is a *heavenly Father* to the *whole race of mankind*, and more especially to *Christians*, whom he has *adopted* as his *children* for JESUS CHRIST'S sake; and you say *our FATHER* also, because you should, in praying to your heavenly FATHER, pray for *all your brethren or fellow-creatures*.

In the *first petition*, you in *effect* pray that GOD, who is the *giver of all goodness*, will send his *grace*, or the aid of his HOLY SPIRIT, to enable you and *all mankind* to worship him as you ought to do. To

hallow

PRAYER? What is the meaning of the word *Amen*?

What is the answer in the *Catechism* which begins with, *I desire my LORD GOD our heavenly FATHER, who is the giver of all goodness?*

What do you *acknowledge* GOD to be when you say, *Our Father which art in heaven?* What do you in fact *declare*? From *whom* do you *distinguish* him? Who *taught* us to call GOD our heavenly FATHER? Is there not inexpressible *comfort*, as well as *honour*, in being allowed to address the SUPREME BEING by this *tender* and *endearing* appellation? When you speak of GOD as a heavenly FATHER, what do you express besides *love*?

Why do you say *our* FATHER, and not *my* FATHER?

To whom is GOD in a more *especial* manner a FATHER?

Why so?

For what *other* reason do you say *our* FATHER?

What do you in *effect* pray for in the *first* petition, when you say, *Hallowed be thy name?*

What is meant by *hallowing* the name of GOD?

M

When

hallow the name of GOD is to worship him as he ought to be worshipped.

In the *second* and *third petition*, when you say, *Thy kingdom come*, thy will be done in *earth* as it is in *heaven*, you pray that GOD may be *universally acknowledged* as the SUPREME BEING, that the kingdom of his SON, our LORD JESUS CHRIST, may be *fully established*; or that all the *world* may become *Christians*, and that every *individual of mankind* may *serve and obey GOD* as they ought to do, *cheerfully, willingly, and constantly*, like the blest inhabitants of *heaven, the angels.*

In the *fourth petition*, when you say, *Give us this day our daily bread*, you pray that GOD will send to you and all people those things which be *needful* both for your *souls and bodies.*

Bread is often put in *scripture* for the things necessary for the *support and comfort of mankind* in respect to their *bodies*; and our SAVIOUR used the word *bread* to express the things necessary to *sustain our spiritual life*: he called *himself the bread of life which came down from heaven*, and appointed *bread* to represent *his body in the sacrament of the Lord's Supper.*

When

When you say in the *second* and *third* petition, *Thy kingdom come*, *thy will* be done in *earth* as it is in *heaven*; what do you in *effect* pray may be *acknowledged*? What do you pray may be *fully established*? What is meant by its being *fully established*? Who do you wish may become *Christians* when you say, *Thy kingdom come*? What do you wish when you say, *Thy will* be done in *earth* as it is in *heaven*? Who do you mean by the *blest inhabitants* of *heaven*? How do the angels of *heaven* *serve* and *obey* *God*? If you wish *God's will* to be done on *earth*, should not you strive to do it *yourself*? How should you *serve* and *obey* him?

When you say in the *fourth* petition, *Give us this day our daily bread*, what do you in *effect* pray *God* to send to you and all people?

What does the word *bread* often stand for in *scripture*?

In what sense does our *SAVIOUR* sometimes use it?

What did he call *himself*?

What did he appoint *bread* to represent?

When you pray for *bread* then, you pray for all the *temporal* and *spiritual blessings* you may stand in need of.

You pray for your *daily bread*, by which is meant, such a supply of those *blessings* as may be *necessary* for *that day*; by asking for no more, you shew your willingness to *depend* upon the *goodness* of your *heavenly Father*, and your intention to keep up the practice of *praying to him from day to day*.

In the *fifth petition* when you say, *Forgive us our trespasses as we forgive them that trespass against us*, you pray God that he will be *merciful unto you* and to all people, and *forgive you your sins*; and at the same time you should express your *resolution* to imitate your *heavenly Father*, as becomes a *child of God*, in his *mercy* and *goodness*, by *forgiving all* who have in any way *injured or offended you*.

In the *sixth petition*, when you pray God *not to lead you into temptation*, you pray, that it will please him by his *grace* and *providence*, to *save* and *defend you* from all *dangers*, *ghostly* and *bodily*, that you may not again *offend him*.

By *temptation* you are to understand those *trials* which arise from *dangerous situations*.

In the various affairs of human life people are perpetually *tempted to depart from their duty* in one way

Do we not then very properly, under the name of *bread*, pray for all the *temporal* and *spiritual blessings* we stand in need of?

What is meant by *daily bread*? What do we *show* by asking for no more than such a supply of blessings as may be *necessary* for *that day*? Should we not be *willing* to *depend* upon the *goodness* of our *heavenly Father*? Should we not keep up the practice of *praying to him every day of our lives*?

What do you pray GOD to do when you say, in the *fifth petition*, *Forgive us our trespasses as we forgive them that trespass against us*? What should you express at the same time that you pray GOD to *forgive the trespasses, or sins, of you and all people*? Should not a *child of GOD* try to *imitate its heavenly FATHER*? Can you not *endeavour to imitate him in goodness*, though in a *small degree*? What can you do in *imitation of GOD's forgiving the trespasses of you and all people*?

What do you pray for in the *sixth petition*, when you say, *Lead us not into temptation*?

What are you to understand by *temptation*?

Are not people very often *tempted* to depart from their duty?

Is there any safety from *temptation* without the *grace of GOD*?

way or other ; and there it no safety without the *grace* of GOD : we must be *led* either by the HOLY SPIRIT into *goodness*, or we shall be *led* by the *devil*, the *world*, and the *flesh*, into *wickedness*.

When you pray to GOD not to *lead us into temptation*, you in *effect* pray him to *guide us constantly* by his HOLY SPIRIT, that you and they may not be *tempted from our duty*.

Not only our *souls* are in danger of being *corrupted* by the *temptations* of the *world*, the *flesh*, and the *devil*, from which nothing but the *grace* of GOD can defend us, but our *bodies* are exposed to many *dangers*, from which the *providence* of GOD can alone defend us.

Numberless misfortunes are brought in, nay the *health* and *lives* of thousands *destroyed* by their *forfeiting* the *protection* of *divine providence*.

When we pray to be delivered from *all evil* (or, as some translate this part of the LORD'S PRAYER, the *evil one*), we beg to be delivered from our *ghostly*, or *spiritual*, *enemy*, the *devil*, from the *temporal* or *worldly* evils we have fallen into by yielding to the temptation which have before *assailed* us, and from *everlasting death*, the *death* of the *soul*, which is the worst of *spiritual evils*.

Suppose, in consequence of your neglecting to seek and pray for the aid of *divine grace*, you should not be led by the HOLY SPIRIT, what will lead you?

When we pray GOD not to *lead us into temptation*, what do we in *effect* pray him to do?

What dangers are our *souls* in?

What dangers are our *bodies* exposed to?

What can defend our *souls*?

Are our *bodies* exposed to *dangers* also?

What can defend us from these?

How are many misfortunes brought, and even health and lives lost?

When we pray to be *delivered* from *evil*, what do we beg to be delivered from? Who is our *ghostly enemy*? What is meant by a *ghostly enemy*? What are meant by *temporal evils*? What is meant by *everlasting death*? Which is the worst of all *evils*? How long, at the very longest, will the *evils* of this *life* last? How long will *everlasting death* continue?

The *Doxology*, which is placed at the end of the LORD'S PRAYER in *St. Matthew's Gospel*, is a form of giving glory to God, by which we acknowledge, that the *spiritual kingdom* set up on earth by our LORD JESUS CHRIST, of which *Christians* are made *members* at their *baptism*, is the kingdom of God.

That the *power* which our LORD exercises in this kingdom is the *power* of GOD, and that the glory of the *creation*, *preservation*, and *government* of all things, and also of the *redemption* of mankind, is to be ascribed to GOD the FATHER ALMIGHTY, through JESUS CHRIST our LORD.

By saying *Amen*, or *So be it*, at the end of the LORD'S PRAYER, we express our *trust* that GOD, of his *mercy* and *goodness*, through our LORD JESUS CHRIST, will *grant* all our petitions.

We also express our *belief* that the *kingdom*, the *power*, and the *glory*, have *belonged*, and ever will belong, to GOD our *heavenly Father*.

What is the concluding part of the LORD'S PRAYER called?

What is a *Doxology*?

What are the words of the *Doxology*?

What *kingdom* is here meant? Who are *members* of it? When were they made so? *Whose* kingdom do you by the *Doxology* acknowledge them to be?

What *power* do you mean? *Whose* power do you acknowledge this to be? What *glory* is here meant? To *whom* are the *glory* of *creating*, *preserving*, and *governing* all things, to be ascribed? Through *whom* are the *kingdom*, the *power*, and the *glory*, to be ascribed to God the FATHER ALMIGHTY?

What do you do by saying *Amen* at the end of the LORD'S PRAYER?

PART V.

Of the Sacraments.

CATECHISM.

Q. How many *Sacraments* has **CHRIST** ordained in his church?

A. Two only, as generally necessary to salvation; that is to say, *baptism* and the *supper* of the **LORD**.

EXPLANATION.

There are only *two* sacred institutions in the *Christian Church* which have all that is requisite to constitute a *sacrament*; which two are *Baptism* and the *Supper* of the **LORD**, or, as it is more commonly called, the **LORD'S SUPPER**.

These *two Sacraments* are said to be generally necessary to salvation, because those who profess to be *Christians* cannot, according to the terms of the *Christian Covenant*, depend upon being saved without partaking of *both* if they have opportunity; for our **LORD JESUS CHRIST** commanded, that all who enter into the *Christian Covenant* should be baptized in the name of the **FATHER, SON, and HOLY GHOST**; and that all his *disciples*, or *members* of his church, should eat bread and drink wine, in a solemn manner, in remembrance of him.

There

P A R T V.

What does this part of the Catechism relate to?

How many *Sacraments* do you say CHRIST ordained in his church?

What are they called?

What are they in general necessary to?

How many *sacred institutions* are there in the *Christian church* which have all that is *requisite* to make them *sacraments*? What are they called? What is the *Supper of the LORD* most frequently called?

What are the *Sacraments* *generally necessary* to? Why are they said to be *generally necessary* to *salvation*? Why cannot those who profess to be *Christians* depend upon being *saved* without partaking of *both*? What did our LORD JESUS CHRIST command in respect to *baptism*? Does not *baptism* then appear *generally necessary* to *salvation*? Can any who profess to be *Christians*, certainly depend upon being *saved* without the *Sacrament of Baptism* if they have the opportunity of receiving it? Should not *every Christian* then be *baptized*? What did CHRIST command in respect to the LORD'S SUPPER?

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Should

There is then an obligation on all who bear the name of *Christians* to participate of the *two Sacraments*, if possible.

CATECHISM.

Q. What meanest thou (or what is meant) by this word *Sacrament*?

A. I mean an *outward* and *visible sign* of an *inward* and *spiritual grace*, given unto us, ordained by CHRIST himself, as a means whereby we receive the same, and a pledge to assure us thereof.

EXPLANATION.

To make a *Sacrament* four things are requisite:

1st. There must be in a *Sacrament* an *outward* and *visible sign*, or something which can be *seen* with our eyes, and *applied* to our *bodies*.

2dly. An *inward* and *spiritual grace*, or an *invisible* *undeserved favour* of GOD *applied* to our *souls*, signified by the *outward* and *visible sign*.

3dly. It is requisite, to make a *Sacrament*, that the *outward* and *visible sign* must have been *ordained* by CHRIST himself, because he is the *head* of the *church*;

Should not every one who bears the name of a *Christian*, and has an *opportunity*, receive the *Sacrament of the LORD'S SUPPER*? Can any one depend upon being *saved* by *CHRIST* who omits to do what our *LORD* *commanded* to be done in *remembrance of him*?

How many things are requisite to make a *Sacrament*?

What is the *first thing* requisite in a *Sacrament*?

What is meant by an *outward visible sign*?

Which is the *second thing* requisite in a *Sacrament*?

What is to be understood by an *inward and spiritual grace*? How can this *grace* be *signified* to us?

What is the *third thing* requisite to make a *Sacrament*? Why is it necessary that the *outward and visible sign* in a *Sacrament* should be *ordained* by *CHRIST* himself? If *CHRIST* is the *head of the church*,

Church; and all blessings are bestowed upon mankind through him, and for his sake.

4thly. It is requisite, to make a *Sacrament*, that the *outward* and *visible sign* must have been *ordained*, as a *means whereby* (or by which) *we receive the same*, that is, the *spiritual grace*; and it must also be a *pledge*, or *token*, to *assure us thereof*, or of the *actual receiving the inward and spiritual grace*.

CATECHISM.

Q. How many parts are there in a *Sacrament*?

A. *Two*, the *outward visible sign*, and the *inward spiritual grace*.

EXPLANATION.

In a *Sacrament* there are *two parts*, *first*, the *outward visible sign*, or that which is to be *applied* to our bodies; *secondly*, the *inward spiritual grace*, or the *blessings* to be *applied* to our souls.

The first *Sacrament* is *baptism*, for that may be received in *infancy*; the design of it was to *cleanse mankind* from the *defilement* of a *sinful nature*, and from all the *guilt of actual sins* committed before baptism.

church, and all *spiritual graces* or *favours* are bestowed through him, and for his sake, is he not the only proper person to ordain what shall be the outward visible sign of an inward and spiritual grace?

What is the *fourth thing* requisite to make a *Sacrament*?

What is meant by the words, *the same*?

What must the *outward visible sign* be a mean of our doing? What must it be a *pledge* or *token* of?

How many *parts* are there in a *Sacrament*? Which is the *first*? Which is the *second*? To what is the outward visible sign *applied*? To what is the inward and spiritual grace *applied*?

Which is the *first Sacrament*? Why is *baptism* the *first*? What is the design of it? Is it not a very great happiness for *infants* to have the means of being *cleansed* from the *original defilement* of human nature? If a person is grown up before he is *baptized*, is it not a great *advantage* to have the means of being *cleansed* from the guilt of the *sins* he has *before committed*?

Is

Baptism is truly a *Sacrament*; it was ordained by **CHRIST** himself: it contains an *outward* and *visible* sign of an *inward* and *spiritual* grace, which *outward visible* sign is a *pledge* and *token* to us that we *actually* receive the *inward* and *spiritual* grace.

CATECHISM.

Q. What is the *outward visible sign*, or *form* in *baptism*?

A. Water, wherein (or with which) the person is *baptized* in the name of the **FATHER**, and of the **SON**, and of the **HOLY GHOST**.

EXPLANATION.

Our **LORD** himself was *baptized* by *John the Baptist* in the *river Jordan*, by which means he *sanctified* *water* for the purpose of *baptizing* those who should afterwards become his *members*; and he commanded his *apostles* to *baptize* in the name of the **FATHER**, the **SON**, and the **HOLY GHOST**; therefore, to administer this *sacrament* according to **CHRIST**'s institution, *water* only must be used as the *outward* and *visible* sign, and the person must be solemnly devoted to **GOD**, in the name of the **FATHER**, the **SON**, and the **HOLY GHOST**.

Water then is the *outward* and *visible* sign of the

Is *Baptism* truly a *Sacrament*? Has it all the *requisite marks*? Who ordained *Baptism*? Has it an *outward visible sign*? Is there an *inward and spiritual grace* belonging to it? Is this *outward and visible sign* a *pledge and token* to us that we *actually receive* from GOD the *inward and spiritual grace*?

Is *water* visible?

Can we *see it with our eyes*?

Can it be *applied to our bodies*?

What is done with *water* in the *Sacrament of Baptism*?

Has *water* been *sanctified*, or made a proper *outward visible sign* of an *inward and spiritual grace*? How was it *sanctified*? For what purpose did our LORD *sanctify water* by being *himself baptized* with it? What did he command his apostles to do? If the *ordinance* of CHRIST is observed, what must be *used* as the *outward visible sign* in *Baptism*? In whose name must the *baptized person* be *solemnly devoted* to GOD?

What is *water* then?

What

inward and spiritual grace in baptism; it is, on the part of the person to be baptized, a sign, that he acknowledges the necessity of a death unto sin, and a new birth unto righteousness; and it is, on God's part, a pledge that he will bestow the new birth.

CATECHISM.

Q. What is the inward and spiritual grace?

A. A *death unto sin, and a new birth unto righteousness*; for being by nature born in *sin*, the children of *wrath*, we are hereby (or by the *inward and spiritual grace*) made the *children of grace*.

EXPLANATION.

The *inward and spiritual grace*, which is signified by the outward and visible sign, *Water*, is a *death unto sin, and a new birth unto righteousness*.

As the race of the first man, *Adam*, we are *children of wrath*, or subject to *death*, on account of his *transgression*. In order to become the *children of God*, and *inheritors of the kingdom of heaven*, we must be *born again unto righteousness*: this we could not be *by nature*, but by the *grace of God* alone, or by *God's sending his HOLY SPIRIT to cleanse our souls from the defilement of sin*. When we are *baptized* we become a *new kind of creatures*; we are, in a *spiritual sense, born again to a life of righteousness*.

We

What is *water* a *sign* of in the *person* to be baptized?

What is it on *God's* part?

What is the *inward* and *spiritual* *grace* which is signified by the outward and visible sign, *Water*, in the *Sacrament of Baptism*?

What is every *human* *creature* when it first comes into the world? What is to be understood by a *child of wrath*? If we are all subject to *death* as being *born* of the race of *Adam*, what must we do in order to become *children of God*, and *inheritors of the kingdom of heaven*? What must we *die* unto? If we *die* unto *sin* can we be *born again* unto *righteousness* in a *natural* way? If *God*, when we are baptized, sends his *HOLY SPIRIT*, to *destroy* the *sinfulness of our nature*, or to *cleanse our souls* from the *defilement of sin*, what do we become? Is there
not

We are said to be made *children of grace* in baptism, because we have no *natural title* to this *new birth*; it is the *gift of God* to mankind, for the sake of our REDEEMER, JESUS CHRIST; it is the *reward of his righteousness*.

CATECHISM.

Q. What is required of persons to be baptized?

A. *Repentance*, whereby they forsake *sin*, and *faith*, whereby they stedfastly believe the promises of GOD made to them in that sacrament.

EXPLANATION.

In the Sacrament of *Baptism* a *covenant* is made between GOD and the *baptized person*, in which each party engages to perform *their part*.

Two things are required of those who desire to enter into this Covenant:

1st. *Repentance*, by which is meant a *resolution* and

not a great *difference* between a creature *born with a corrupt nature*, and subject to *everlasting death*, and a creature *cleansed from sin*, and made heir to *everlasting life*? Is there not a great *difference* between a creature who is possessed only of *human faculties*, and one to whom the *Spirit of God* is imparted?

What *kind* of a *child* is the latter called in the Catechism? Why is he called a *child of grace*? Whose gift is this *new birth*? For *whose sake* is it given? Then, for the sake of our REDEEMER, JESUS CHRIST, all who are *baptized with water*, in the name of the FATHER, the SON, and the HOLY GHOST, are regarded of GOD as *dead unto sin*, and *born again unto righteousness*, are they not?

What is made in the *Sacrament of Baptism*?
 What does each party engage to *do* in a *Covenant*?
 Who are the *two parties* in the *Christian Covenant*?
 How many things are required of the person to be *baptized*?
 What is the *first*? What is meant by *Repentance*?

and *vow* to forsake sin, to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, and to live a life of *righteousness*, devoting himself to the service of GOD the FATHER, SON, and HOLY GHOST, and obeying all the commands of that GOD in whose name they are baptized.

adly. *Faith*, by which is meant a *resolution* and *vow* to *believe* that all the promises of GOD to Christians will be fulfilled, and that the baptized person shall himself be a partaker of them for CHRIST's sake.

The *promises* of GOD made in the sacrament of *baptism* are: that those who are *baptized* shall be *saved*; that they shall be *buried with CHRIST* by *baptism*; that their *sins* shall be *washed away*; that they shall be taken into the *body* of CHRIST, meaning his *church*; and that they shall receive the HOLY GHOST. In short, that they shall be made *members of CHRIST, children of GOD, and inheritors of the kingdom of heaven*.

CATECHISM.

Q. Why then are infants baptized, when, by reason of their tender age, they cannot perform them?

A. Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform.

EXPLANATION.

ance? What must the person to be baptized *re-*
solve and *vow* to *forsake*? What must he *resolve*
 and *vow* to *renounce*? What *kind* of a *life* must he
 resolve to live? To *whose* *service* must he *devote*
 himself? What must he *obey*? In whose name are
 Christians baptized?

What is the *second* thing required of the person
 to be baptized? What is meant by *Faith*? What
 are they to *believe* will be *fulfilled*? Who are they
 to believe will be *partakers* of them for *Christ's* sake?

What are the *promises* of God made to *Christians*
 in Baptism? What is the *summary* of them? You
 will understand these promises better when you read
 the *Office for the Ministration of Baptism*.

EXPLANATION.

Repentance and Faith infants are not capable of. They know nothing of the *original defilement of human nature*; they cannot *resolve to forsake sin*, and *live a life of righteousness*; they are totally ignorant of the *promises of GOD*, and are not as yet possessed of the ability to *form, or express, a resolution to believe* in them when they shall be made known.

But children are of that race which CHRIST came to *redeem and save*. Every individual among mankind, who *have come, or will come*, into the world since CHRIST has made the *full, perfect, and sufficient sacrifice for the sins of mankind*, have been, and will be, *first infants*.

These little helpless ignorant beings are, in respect to actual sin, *innocent*; our SAVIOUR has assured us that they are objects of his FATHER's *mercy*, and he himself, while on earth, shewed the greatest *tenderness* for them; he received them among the number of his *disciples*, and called them his *lambs*. He expressly said, *Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven*. We have therefore the greatest reason to believe that, when our LORD commanded his

EXPLANATORY QUESTIONS.

Are infants capable of *repentance*? Do newborn babes know any thing of the *original defilement of human nature*? Can they *resolve* to *forsake*, or avoid *sin*, and live a life of *righteousness*? Can they, in their *own name*, renounce the devil and all his works, the pomps and vanity of the world, and all the sinful lusts of the flesh? Are infants capable of *faith*? Can they *make* or *express* a resolution to *believe* all the *promises* of God in the Sacrament of Baptism?

What *race* are children of? What did CHRIST do for the *human race*? What has every *individual* of mankind been, first of all, ever since CHRIST made the *full, perfect, and sufficient sacrifice* for the *sins* of mankind?

What are infants in respect to *actual sin*? What assurance has our SAVIOUR given in respect to infants? What did he himself *shew* towards them? Among *whom* did he receive them? What did he *call* them? What did he *expressly say*?

Have we not, from these circumstances, great reason to believe, that when the LORD commanded

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his *apostles* to baptize all nations in the name of the FATHER, the SON, and the HOLY GHOST, he meant that *children* should be included.

But the profession of *repentance* and *faith* must be made, for there can be no *remission of sins*, no partaking of the *spiritual grace*, the *new birth* unto *righteousness*, without them.

On this account *Christian parents*, resolving to dedicate their children to the service of the same GOD whose servants they themselves profess to be, seek an early admittance for them into the *Christian Covenant*, and, relying upon the *divine compassion* exemplified in our LORD's behaviour to *children*, they take them to be *baptized*, and provide *godfathers* and *godmothers* to make the requisite *promise* and *vow* in their name.

Those who thus *promise* and *vow* in the name of *infants* are called their *sureties*, because they engage themselves to see that the infant, as it grows to years of reason, is properly instructed in the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, and the *Church Catechism*, and that it be taken to the *bishop* at a proper age, in order to be *confirmed*, or to *ratify* and *confirm*, with their own heart and mouth, the *promise* and *vow* made for them when they were not capable of answering for themselves.

his apostles to baptize all nations, he meant that children should be included?

Is it absolutely necessary that the profession of repentance and faith should be made in Baptism?

Why so?

What do *Christian parents* usually resolve to do? What do they seek as a means of *dedicating their children to God*? What is done in respect to *repentance and faith*, as children cannot answer for themselves? What method do the parents take? When they provide *godfathers and godmothers* to present their children to be baptized, and to answer for them, on what do they rely?

What are those who thus *promise and vow* for children in the *Christian Covenant* called in this part of the Catechism? Why are they called their *sureties*? What do they engage to see them do? Is it not happy for *infants* that they can by any means be *received* into the *Christian Covenant*? If *godfathers and godmothers* have engaged that children shall be *taught* all this, ought not children to make a point of *learning* it? To whom are they to be taken at a proper age? What are they to do when they are taken to the *bishop*?

When you are perfect in your Catechism I shall endeavour to make you more fully acquainted with the *sacrament of baptism* by explaining the *office* made use of in the *Church of England* for the ministration of it.

OF THE SACRAMENT OF THE LORD'S SUPPER.

This Sacrament is called the *Lord's Supper*, because our LORD JESUS CHRIST instituted it when he eat his *last supper* with his disciples before his crucifixion. By means of it those who have *broken* their *baptismal vow* have an opportunity of *renewing* it on their *repentance*, instead of being entirely *cut off* from the benefits and privileges of the *Christian Covenant*.

CATECHISM.

Q. Why was the Sacrament of the LORD's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby.

EXPLANATION.

When our LORD instituted this Sacrament he offered his *body to be broken*, and his *blood to be shed* for

EXPLANATORY QUESTIONS.

Is there another Sacrament besides *Baptism*?

What is it called?

Why is it called the *Lord's Supper*? What may those who have broke their Baptismal vow do by means of the Sacrament of the *Lord's Supper*? Is it not a happy thing that there is another Sacrament, by means of which those who have broke their Baptismal vow may be reconciled on their repentance?

What did our LORD do when he instituted the Sacrament of the *Lord's Supper*?

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for the *sins of mankind*; and he commanded his apostles to *do what he then taught them in remembrance of his having made this offering.*

It is plain that the apostles understood it should be a *continual remembrance*, for, in their days, Christians had no solemn meetings without partaking of the *Sacrament of the LORD'S SUPPER*; and *St. Paul* taught his converts, that it was designed *to shew the LORD'S death till he come, that is, to the end of the world.*

The death of CHRIST is called a *sacrifice*, because he did not die for his *own sin*, for he was *free from sin*; but for the *sins of others*. By his death he purchased the greatest *benefits* mankind could possibly receive.

All mankind are interested, in the *sacrifice of CHRIST'S death*; for this reason it is right and proper that a *continual remembrance of his death*, and the *benefits which we receive thereby*, should be kept up till the end of the world; when he will come and see who *have* commemorated his death as he desired, and who *have not*.

CATECHISM.

Q. What is the outward visible part or sign in the LORD'S SUPPER?

A. Bread

What did our LORD at that time command his apostles ?

Did the apostles understand that the *remembrance* of the *sacrifice* of the death of CHRIST which he enjoined was to be *continual* ?

What circumstance shewed that they did so ?

What did *St. Paul* teach his converts concerning this Sacrament ?

What is to be understood by our LORD's *coming* ?

Why is the death of CHRIST called a *sacrifice* ?

Had CHRIST any sin ?

For whose sin did he suffer death ?

Did he purchase any *benefits* to mankind by his death ?

Who are interested in the *sacrifice* of CHRIST's death ? Is it not proper to keep up a *continual remembrance* of his death, and the *benefits* received by it ? What will our LORD come and see, at the end of the world ? Who will he be the most pleased with, do you think, those who *have* received the Sacrament of the LORD's Supper, in *remembrance* of his death, and the *benefits* of it to mankind, or those who *have not* ?

A. Bread and wine, which the LORD has commanded to be received.

EXPLANATION.

In the same night that our LORD was betrayed he *took bread*, and, when he had *given thanks*, he *brake it*, and gave it to his *disciples*, saying, *Take, eat, this is my body which is given for you; do this in remembrance of me.*

Our LORD at this time *offered his body* to be sacrificed for the sins of mankind, and appointed *bread* to be the *outward visible sign* of the *Sacrament* which he *instituted* to be kept to the end of the world, in *remembrance* of his love in thus submitting *willingly* to *die* in order to *redeem sinners*. He taught his disciples by his own actions *how* to celebrate this Sacrament: *Do this*, said he, in *remembrance of me*; that is, *Give thanks* to GOD the Father, for sending you a Redeemer; take *bread*, and *consecrate*, or set it apart, to *represent my body*; then *break* it in token that my body was *broken for mankind* on the cross; then *eat* the *bread* thus broken with *faith* in the *efficacy of the sacrifice* I have made.

Likewise, after *Supper*, our LORD took the cup, and, when he had given thanks, he gave it to them all, saying, *Drink ye all of this*, for this is my blood of the *New Testament* (or *Covenant*) which is *shed for you*, and for many, for the remission of sins.

Do

EXPLANATORY QUESTIONS:

How came *bread* to be a part of the *outward visible sign* in the LORD'S SUPPER?

What did our LORD do the same night that he was betrayed?

What did our LORD in *effect* do when he took *bread* and said, *This is my body which is given for you*? Did not he plainly shew that he had resolved to give his *body* to be *broken*? Did he not evidently appoint a *Sacrament* to be kept in remembrance of it? Did he not appoint the *outward visible sign* in this *Sacrament*? Did he not teach his disciples *how to celebrate it*? What did he teach them, by his actions, to do before they took the *Sacrament*? What did he teach them to do when they had given thanks? What were they to do with the *consecrated bread* after they had broken it?

How came *wine* to be a part of the outward visible sign in the *Sacrament of the LORD'S SUPPER*? What did our LORD do after he had appointed *bread* to represent his *body* in the *Sacrament*? What did he, by his own example, teach them to do

Do this, as oft as ye shall drink it, in remembrance of me. That is, whenever you commemorate my death, *give thanks* to GOD the FATHER for accepting my *blood* for the *remission*, or putting away, of the *sins* of *you*, and of *many*; and consecrate *wine* to represent my *blood*; then, to *shew* your *faith* in the *efficacy* of my blood, drink the *wine* so consecrated, or set apart, in *remembrance* of me.

Bread and *wine* then, taken one after the other, are the *outward* and *visible sign* in the Sacrament of the *Lord's Supper*.

CATECHISM.

Q. What is the inward part or thing signified?

A. The body and blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD's Supper.

EXPLANATION.

The bread and wine are not *altered* in *substance*, but still remain *bread* and *wine*, after they are consecrated to *represent* the *body* and *blood* of CHRIST. But the *faithful*, that is, those who eat and drink them with faith in the *efficacy* of CHRIST's sacrifice, and in *remembrance* of his death and sufferings, are
said

whenever they commemorated his death? Did he not plainly teach them to *give thanks to God the Father*, for accepting his *blood* for the remission of sins, and *consecrate* wine to represent his *blood*, and then to drink it, as many as should be assembled together, to shew their *faith* in the *efficacy* of his blood?

What *are* bread and wine thus taken? Then the LORD'S SUPPER has that part of a Sacrament, called an *outward* and *visible sign*? Has it not also an *inward* and *spiritual grace*? Did not our LORD say of the bread he distributed, *This is my body*, and of the wine, *This is my blood*?

What is the inward part or thing signified by the bread and wine? Are the body and blood of CHRIST here said to be *eaten*, or only *taken*?

Are the bread and wine *altered in substance*? Do they become *flesh* and *blood* after they are *consecrated* or set apart for the purpose of commemorating CHRIST'S *death*? Who are meant by the *faithful*? What are the faithful said to do when they join in the Sacrament of the LORD'S SUPPER? What do
 N 6 they

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 N 6 they

said *verily* and *indeed* to take and receive the *body* and *blood* of CHRIST. They eat bread and drink wine, in token of the faith by which they apply the outward sign to their *bodies*. They take and receive from GOD the *inward* and *spiritual* grace, or an interest in the sacrifice of which the Sacramental bread and wine are the *pledge* on GOD's part. They do not indeed eat *real flesh* and drink *real blood*; but they, through the grace of GOD, receive the *benefits* of CHRIST's death, so that they may say, CHRIST gave his body for *me*; he shed his blood for *me*; his body is *mine*; his blood is *mine*; they will procure salvation for *me*; I shall rise to a glorious immortality as a *member* of my REDEEMER.

CATECHISM.

Q. What are the benefits whereof we are partakers thereby.

A. The strengthening and refreshing of our souls, by the body and blood of CHRIST, as our bodies are by the bread and wine.

EXPLANATION.

The *benefits* of which we are *partakers* by means of the *inward* and *spiritual* grace, or *thing signified* by the *bread* and *wine* used in the Sacrament of the LORD'S SUPPER, are the *strengthening* our souls to do our duty with increased zeal and steadiness; and

they *eat*? What do they *drink*? What do they do in token of their *faith* in the sacrifice which CHRIST made by giving his *body* to be *broken*, and his *blood* to be *shed*, for the *sins of mankind*? If they *take* and *apply* the *outward sign* properly to their *bodies*, what will they *receive* from GOD? What is the *pledge* and *token* to them, on GOD's part, that they *receive* the *inward* and *spiritual grace*, or an interest in the sacrifice which CHRIST made? Though they do not *eat* the very *body*, or *drink* the very *blood* of CHRIST, what may the faithful say when they take the bread and wine in the Sacrament?

What are our souls strengthened to do by the spiritual grace in the LORD'S SUPPER? What are our souls refreshed with by the same spiritual grace? Is not the application of CHRIST's body and blood in a spiritual sense to our souls, so as to strengthen
and

and the *refreshing* of our souls with the comfortable assurances of *forgiveness*. CHRIST's *body* and *blood* are applied to our *souls* by the *grace* of GOD, to strengthen and refresh them, as *bread* and *wine* are applied to our *bodies* to strengthen and refresh them. This strengthening and refreshing of our souls is truly a *spiritual grace*; it is on our part *unmerited*, it is on GOD's part *freely given*.

That *bread* and *wine* actually strengthen and refresh our *bodies* we all know by experience; yet they are so different from *flesh* and *blood*, from *bones* and *sinews*, &c. that if we did not *see* the effects they produce, we could scarce believe them possible.

The *spiritual grace*, or the application of the body and blood of CHRIST to our souls in the Sacrament of the LORD'S SUPPER, is not a thing that can be *seen*, or *comprehended*; it is the *gift* of GOD

to

and refresh them unmerited on our part? Is it not freely given on God's part? Then it is truly a spiritual grace, is it not?

Do *bread* and *wine* actually strengthen and refresh the human body in a *natural way*? If the body is weak for want of food, will *bread* strengthen it? If it is weary and fatigued, will *wine* refresh it? Is there any thing in the *appearance* of bread the least like *flesh, blood, bones, sinews*, and the other parts of a human body? Supposing that we had never *seen* and *known* bodies to be strengthened by *bread*, could we have thought such a substance capable of producing such an effect? Is there any thing in the appearance of *wine* at all likely to *refresh* a body composed of such various parts as the human body is? Could it have been thought capable of refreshing such a body? Then you see there are things in *nature*, even things that are *seen every day*, which cannot be fully accounted for, or comprehended.

Is the *spiritual grace*, or the application of the *body and blood* of CHRIST to the *soul* in the sacrament of the LORD'S SUPPER, a *visible* or an *invisible* thing? Whose *gift* is it? Is there occasion for

to sinners for CHRIST's sake; it may however be sensibly *felt*. As surely as *bread* and *wine* strengthen the *body* to go through the fatigue of our *temporal* concerns, and refresh them when *wearied*, so sure will the *body* and *blood* of CHRIST strengthen our *souls* to resist the temptations, to endure the trials, and perform the duties of this mortal state with increased *zeal* and *alacrity*, and refresh them with the comfortable *hope* and assurance of *pardon* for CHRIST's sake.

Look forward then, with pleasing expectation, to the happy time, when, having *ratified* and *confirmed* your *Baptismal vow*, you will be admitted to *bold communion* with GOD and CHRIST, and your *fellow-christians*, at the table of the LORD; and in the mean while endeavour to learn what is necessary to render you a *worthy communicant*, which is admirably expressed in very few words in the Catechism.

CATECHISM.

Q. What is required of those who come to the LORD's SUPPER?

A. To

us to know the *manner* in which God bestows his gifts? If we are made *sensible* that the gift is *really conferred*, is not that sufficient? If you were to feel your *soul strengthened* and *refreshed* in the Sacrament, should you conclude that the *spiritual grace* was conveyed to it? If you were to find, after receiving the Sacrament faithfully, that is, agreeable to CHRIST's divine institution, that you were better able than before to *endure trials*, and *resist temptations*, and that you had more *comfortable hopes* and *assurances* of *pardon* and *acceptance* with God, should not you regard the *bread* and *wine* as the *pledge* to assure you of the *performance* of GOD's *promises* made in that Sacrament?

When may you go to the *Sacrament*?

Do you wish to be *confirmed*?

Do you wish also to hold communion with God, and CHRIST, and with your *fellow Christians* at the LORD'S TABLE?

What should you do till you have been confirmed?

A. To examine themselves whether they repent them truly of their former sins; stedfastly purposing to lead a new life, to have a lively faith in God's mercy through CHRIST, with a thankful remembrance of his death, and to be in charity with all men.

EXPLANATION.

St. Paul says, *Let a man examine himself, before he eat of that bread and drink of that cup.* Let him look into his own heart, and see whether he is fit to hold communion with the FATHER, SON, and HOLY GHOST, and with the faithful upon earth.

The bread and wine being consecrated or set apart to represent the body and blood of CHRIST, are no longer to be considered as common bread and wine; they are the outward and visible sign of the inward and spiritual grace, and as such they are a pledge of God's forgiveness of the sins of them that join properly in this Holy Communion, and a token that he renews the covenant which he made with them at their baptism, which he never broke with one individual of the thousands that have been admitted into it; but which every one of them has broke as often as they have committed sin.

EXPLANATORY QUESTIONS.

What does *St. Paul* say in respect to *preparation* for the *Sacrament*? What is to be understood by *examining himself*? Do you think any person should go to the *Sacrament* without looking into their own heart to see whether they are *fit to hold communion with GOD and CHRIST*, and the *faithful upon earth*?

Do you think that bread and wine consecrated or set apart for the express purpose of *representing the body and blood of our LORD and SAVIOUR*, are to be considered as *common bread and wine*? What are they made by being *consecrated* for this *holy purpose*? What are they as the *outward and visible sign of the inward and spiritual grace* in this *Sacrament* a *pledge* of? Of what are they a *token*? Did GOD ever *break* the covenant he made with any one of mankind at their *baptism*? Have any of those who have been admitted into this covenant *broke it*? Is there any who has *not broke it*? How often have they *broke it*? If they have broke the covenant
made

The first qualification for a worthy receiving of the Holy Sacrament is *Repentance*. Let them who wish to communicate *examine themselves* then, and *see* whether they *truly repent them* of their *former sins*, whether they are really and heartily sorry for the offences they have committed in *thought, word, and deed*, against the GOD in whose name they have been baptized.

But it is not enough that they repent of their sins, so as to be *sorry* and *ashamed* for the commission of them; they must, before they come to the *Lord's Table*, *steadfastly purpose to lead a new life*, a life of *righteousness*, following the commandments of GOD, and walking henceforth in his holy ways.

Besides *repentance*, those who would worthily communicate must have *faith*. It is requisite for them therefore to examine themselves, whether they have a *lively faith in GOD's mercy through CHRIST*.

By a *lively faith* may be understood, a *sincere belief* that GOD will save those that truly repent of their sins, trust in CHRIST as a SAVIOUR, and resolve to amend their lives.

And as it is to the exceeding love of their LORD and MASTER, who died for mankind, that they are indebted for the hope of GOD's mercy, they should farther examine themselves, whether *they have a thankful remembrance of his death*.

A thankful

made in one Sacrament, should they not seize the first opportunity of renewing it in the other?

Which is the *first qualification* for a *worthy* receiving the Holy Sacrament of the *Lord's Supper*?

What must a person who wishes to receive it properly do in respect to *repentance*?

What offences must they be *sorry* for?

Is it enough that they *repent* so as to be ashamed of their *sins*, and *sorry* for having committed them? What else must they do before they *presume* to come to the *Lord's Table*? What kind of a life must they resolve to lead? What is leading a *life of Righteousness*?

What must those who go to the *Lord's Table* have besides *Repentance*?

How must they *examine themselves* in respect to *Faith*?

What is a *lively faith*?

To what are all mankind indebted for the *hope* of obtaining mercy from God?

What should those who are going to the *Lord's Table* seek for in their hearts besides *repentance* and *faith*?

What

The first qualification for a worthy receiving of the Holy Sacrament is *Repentance*. Let them who wish to communicate *examine themselves* then, and *see* whether they *truly repent them* of their *former sins*, whether they are really and heartily sorry for the offences they have committed in *thought, word, and deed*, against the GOD in whose name they have been baptized.

But it is not enough that they repent of their sins, so as to be *sorry and ashamed* for the commission of them; they must, before they come to the *Lord's Table*, *steadfastly purpose to lead a new life*, a life of *righteousness*, following the commandments of GOD, and walking henceforth in his holy ways.

Besides *repentance*, those who would worthily communicate must have *faith*. It is requisite for them therefore to examine themselves, whether they have a *lively faith in GOD's mercy through CHRIST*.

By a *lively faith* may be understood, a *sincere belief* that GOD will save those that truly repent of their sins, trust in CHRIST as a SAVIOUR, and resolve to amend their lives.

And as it is to the exceeding love of their LORD and MASTER, who died for mankind, that they are indebted for the hope of GOD's mercy, they should farther examine themselves, whether *they have a thankful remembrance of his death*.

A thankful

made in one Sacrament, should they not seize the first opportunity of renewing it in the other?

Which is the *first qualification* for a *worthy* receiving the Holy Sacrament of the *Lord's Supper*?

What must a person who wishes to receive it properly do in respect to *repentance*?

What offences must they be *sorry* for?

Is it enough that they *repent* so as to be ashamed of their *sins*, and *sorry* for having committed them? What else must they do before they *presume* to come to the *Lord's Table*? What kind of a life must they resolve to lead? What is leading a *life of Righteousness*?

What must those who go to the *Lord's Table* have besides *Repentance*?

How must they *examine themselves* in respect to *Faith*?

What is a *lively faith*?

To what are all mankind indebted for the *hope* of obtaining mercy from God?

What should those who are going to the *Lord's Table* seek for in their hearts besides *repentance* and *faith*?

What

A *thankful* remembrance signifies a grateful sense of the love of CHRIST, and of the benefits he has procured for mankind by the willing offering of himself on the cross to redeem them from everlasting death.

The next qualification requisite for the *worthy partaking* of the *Lord's Supper* is *Charity*. Those who wish to communicate must therefore examine themselves, to see whether *they are in love and charity with all men*.

By *charity* is meant *universal benevolence*. CHRIST, under the name of *love*, has made this universal benevolence a *badge or mark* to distinguish his *disciples*. By this, said he, shall all men know that ye are my disciples, *if ye have love one to another*.

Those who are in *charity with all men*, will forgive those who have offended them, will love their neighbour as themselves, and be ready to do unto all men as they would all men should do unto them.

With this *repentance, faith, thankfulness, and charity*, all who *have* ratified, or are *willing to* ratify and confirm, their *baptismal vow*, may draw near to the LORD'S TABLE and take the HOLY SACRAMENT, to their unspeakable comfort and advantage.

What is to be understood by a *thankful remembrance* of the *death* of CHRIST?

What is the best qualification requisite for the *worthy partaking* of the *Lord's Supper*?

How must those that wish to receive the Sacrament of the *Lord's Supper* examine themselves in respect to *charity*?

What is meant by *charity*?

What is this *universal benevolence* called by our SAVIOUR?

What has he *made* it?

What did he *say* of it?

Who will those that are in *charity* *forgive*?

How will they *love* their *neighbour*?

What will they *do* unto *all men*?

What may all who have *been* or are *ready* to be *confirmed* do, if they find, on *careful examination* of their own hearts, that they *repent* them *truly* of all their *sins*, *steadfastly purposing* to *lead* a *new life*; that they have a *lively faith* in GOD's *mercy* through CHRIST, and a *thankful remembrance* of his *death*, and that they are in *love* and *charity* with *all men*?

After you have been confirmed, I will endeavour to instruct you in the *office* for the administration of the LORD'S SUPPER; but it will be proper first to make you acquainted with the *office* for the *Public Baptism of Infants*, as that is a *Sacrament* which you have already received.

THE END.

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